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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

One of the most interesting essays in Dean Inge's latest book—*The End of an Age* [1] (we still call him Dean though he is really ex-Dean)—is headed 'Escapism.' The Dean can find no limits to the evils produced by boredom, and he gives us a list of the ways in which we try to escape from it. But he passes almost at once to the various forms of escapism as they have shown themselves in philosophy and religion. It is plain, he says, that the desire for deliverance from the ills of life has been one of the determining factors in both these fields. There are four ways in which a man may react against acute dissatisfaction with things as they are.

First, he may direct his thoughts to a real or imagined happier state in the past. The Dean calls this *Archaism*. This is the essence of romanticism and it is partly an attempt to find guidance and inspiration in the records of our ancestors who 'had more wit and wisdom than we.' 'The old is better' is the voice of authority, that reverence for tradition which, for good and evil, has made religion the most potent of antiseptics. Plutarch's father, arguing like Bishop Blougram, begged his son to be content with the 'old faith,' which cannot be pulled to pieces with impunity. *Quod semper, quod ubique, quod ab omnibus* is an impressive slogan even if a closer investigation reveals that the first clause means 'in 1563,' the second 'at Trent' and the third 'by a majority.'

From archaism come all the revivals, which are shallow things. In so far as they try to preserve continuity, and rescue from extinction values that are in danger of being lost, they are not really archaistic. Such was the Renaissance which has governed European culture down to our own day. But it is in a disintegrating society like our own that real archaism, the anxiety to revive the past, is most apparent. History is full of the ghosts of obsolete systems which have obstructed the advance of civilization and religion. And these ghosts threaten to wreck the civilization of Europe to-day. Of all the ways of escape which we have to consider, archaism is the least fruitful and the most dangerous.

Futurism is the second way of escape. We may direct our thoughts to an imagined happier state in the future. Futurism is now more important in religion and philosophy than archaism. But it has not always been so. The earlier Hebrew religion had no eschatology. The shadowy Sheol was outside Jahveh's jurisdiction. The Jewish view of the future was less a wishful optimism than a resolute conviction that Divine justice, in reward and punishment, must somehow and somewhere be done on earth. But as the prospects of the nation became darker apocalyptism succeeded prophecy and men's thoughts turned to a supernatural deliverance, a day of the Lord. The general opinion was that the world had grown old and was near its end. But however eternal life was conceived, heaven and hell were treated as places and the time of Divine reward and punishment was in the future.

It was not till the eighteenth century that futurism was secularized. It took the form of a dogma of human perfectibility, and extravagant predictions were made by historians, publicists, and men of science, not excluding Darwin himself, of the great future of the human race. Evolution was relied on to support the supposed law of progress. But the superstition was dying before public affairs gave it its *coup de grâce*. What may we fairly believe about the future? We probably have a long lease of our present abode, so long that the race is a child and civilization a new-born babe. We may therefore assume that there will be time for us to try every kind of political experiment.

'Two things, however, I must say before leaving my discussion of futurism as a way of escape,' the Dean concludes. 'The first is that belief in God is central, belief in human immortality is peripheral. I have met no one who thought that

[1] Putnam; 10s. 6d. net.

McTaggart's strange attempt to establish belief in human immortality while denying the existence of God was successful. . . . The second is that the exploitation of future reward and punishment as a bribe and threat to the unconverted has brought a heavy nemesis on the churches.'

The third way of escape may be called in one word *Detachment.* We may turn our back on the outer world and seek salvation in the contemplation of an inner world of unchangeable and blessed stability. We sometimes call this the philosophy of India. And certainly Indian thought is the field in which this type may be best studied, though it would not be difficult to find in European mysticism as good examples of the philosophy of detachment as can be gathered from the literature of Brahmanism and Buddhism. We are told that if we ask Indians what they obtain, or hope to obtain, from their religion, their commonest answer is ' deliverance.' Theirs is therefore a religion of escape. Deliverance is won by the realization of a spiritual unity with a spiritual being who is impersonal and super-moral.

There is nothing ethical in this mysticism, because ethics are ineradicably dualistic. There is nothing either good or bad. In practice, however, the ethical steals in. An ethical character is given to God, and, though in theory Indian benevolence should be stoical and unpitying, in practice it is not so. But the marrow of the matter is a belief in a universal soul in which the individual is lost or absorbed. There is neither benevolence nor morality in that, but there is deliverance from sin and sorrow. The real crux is whether we should try to be detached from human affection. Many mystics say ' yes ' and practise this. Even a man like Einstein could say : ' I have never belonged to my country, my home, my friends, or even to my family, with a whole heart.'

The fourth way of escape Dean INGE calls *Platonic.* The essence of this creed is that the subject and object must be transformed *pari passu.* The message of Platonism as an act of faith is that if we live as we ought we shall see things as they are, and if we see things as they are we shall live as we ought. The first step is from unbelief to faith, which is the resolution to stand or fall by the noblest hypothesis, which verifies itself as experiment passes to experience. The second stage is knowledge, ' a sure and firm demonstration of the things received through faith, carrying us on to unshaken conviction and scientific certainty. Finally, knowledge, as it passes into love, begins at once to establish a mutual friendship between the knower and the known.

The spirit in love is already in its heavenly home, and the transfigured soul sees the objects of perception no longer as separated from the supreme values and from each other but as irradiated with the light which comes from the ineffable Godhead. This is a sketch of the Platonic way of deliverance, *ex umbris et imaginibus in veritatem,* in the words which Newman chose for his epitaph. The story of the Transfiguration of Christ illustrates the Dean's point. The three Apostles who seem to have been an inner circle of the Twelve were privileged to see a vision of their Master clothed with light as with a garment. ' Lord it is good for us to be here,' they exclaimed. It was good for them to be there, but not to stay there. The vision soon faded and they were left to return to the duties for which the vision was shown to them.

For ourselves, at this terribly sad time, the chief thing to remember is that the escape to which the mystics show us the way is a real escape. They have climbed the hill of the Lord and in faltering accents they have described the view from the top. Let there be no mistake about this. Religious experience at its richest is among the data of which any comprehensive philosophy must take account. ' If any man,' says Bradley, ' fancies that there is anything more real than what comes to him in religion, he knows not what he says.' But we cannot rest in the beatific vision, for evil is here and it is real, and we are here to meet it.

The ' Viewpoints ' series of little books, issued by the S.C.M.,[1] represents ' a new attempt to throw light on contemporary issues of life and thought.' The various authors conceive their opportunity in very different ways and make contributions widely differing in value.

Standing out from all the others is *Body, Mind and Spirit,* in which Mr. Philip Leon seizes the opportunity to set forth an original and powerful statement of his own holistic philosophy. He begins by rejecting the notion of science with a capital S ; there are only particular sciences, each making its own abstraction and isolation of a part of reality to which it applies provisional assumptions, and reaching results which, however valuable, have no claim to prove valid in the final reckoning. These sciences are ' reefs on which philosophy may founder but on which it cannot be founded.'

Philosophy is the final reckoning and it cannot assume anything not understood. Analogy and metaphor, in which language and thought are

[1] 2s. 6d. net each.

ooted, are the avenue to real knowledge of the vhole, and here primitive animism held the clue vhich remains in the hands of poetry and art.

Modern phenomenalism finds reality in events; nd in an event matter is not merely spatial, nor r a mental event is mind non-spatial. All events nay be called spatio-temporal. Events are patterned, and pattern, as design, may be pro-uced by mind. But in Nature, within our own odies for example, patterned events are not roduced by a conscious mind. Perfectly working odily pattern is consistent with imbecility, so here is no warrant for attributing Nature's patterns to mind.

But designed pattern is only a small part of uman activity. Works of art are not ultimately lanned designs, any more than the complex feat f co-ordination involved in taking a breath. Hence the term unconscious mind for what is at vork in a patterned whole event. This implies omething individual and not spatio-temporal at ll—the central point of animism, from which the nost modern thought cannot get away. For ndividuality means indivisibility and anything in pace and time can be divided.

The notion of this non-spatio-temporal reality s in constant use. It is the unifying factor in istory. The individual is beyond the scope of nalysis and can be known only intuitively. This ntuition or sense of a whole, which is simply ense, is at the bottom of scientific and artistic enius and of common wisdom and tact. Any istory or patterned whole presupposes, immanent n it yet also transcendent, a unitary organizing nd originating factor. In a vital whole the unit s everything all the time. The word for this non-patio-temporal, unitary, organizing, originating ower is not body or mind, but spirit. Pattern ompels us to recognize it. Nothing can drive it ut of thought or language. Spirit is the mediator etween mind and body and mind and matter. It s a mystery but nothing is better known and nown to us from the inside.

Miracle, as the abolition of automatism, is part f Nature and it presupposes spirit, and spirit nvolves freedom from automatism. Spirits are any but they have the faculty of interpenetra-on, of forming a hierarchy which constitutes a ersonality.

This philosophy claims to be strictly 'scien-ic,' in resting on facts of observation. One perimental verification is found in religion in e experience of prayer which demonstrates the existence of at least two spirits—God and the worshipper.

Another distinctive and valuable 'Viewpoint' is Mr. J. M. CAMERON'S *Scrutiny of Marxism*, an extremely able, unsympathetic yet wary criticism of Marxian doctrine from the standpoint of Catholic dogma which will equip any controversialist with all the best debating points. It is, however, a far too brilliant book to be put merely to cheap use, and it is so carefully documented as to challenge effectively the complacency of any thoughtful but too enthusiastic fellow-traveller.

In a most illuminating passage he thus interprets and clarifies the political situation to-day. All civilized States 'are moving—or drifting—towards a society within which the principal means of production are owned or strictly controlled by the State; economic life is planned, either directly or indirectly through State control of investment and general finance; in the field of culture the State intervenes with decision and over a wide field either to shape culture to a prescribed pattern or to safeguard traditional culture and protect the creative artist and thinker from the forces of a commercialized culture. . . . It is a type of social organization capable of being informed with very different spirits. The fundamental conflict is no longer between Left and Right, but between those who wish to use the new social organization to preserve and extend human rights and who therefore wish to base the State upon law and create a pluralist or federalist type of society (self-governing groups within the State being real centres of power limiting and balancing the control power of the State and the State's purpose being to make possible free spontaneous personal creative life in the smaller groupings) and those who reject this conception of society and the State denying that individual persons or associations of persons have any rights as against the State and are in favour of entrusting to those who control the State the power to rule every sphere of human life not excluding the most intimate and personal spheres.'

Mr. CAMERON thus sets out the modern issue as purely ideological with no particular relation to the old Marxian stress on class war and the ownership of property. 'Economic interest is no longer as in the nineteenth century the most important foundation of group solidarity.' The Marxian dialectic is out of date. For the modern ideological issue as Mr. CAMERON describes it involves discussion on the religious level.

Christianity, standing for freedom and responsibility, must support the federalist against the

totalitarian idea of the State. 'The art of politics is concerned with creating the conditions under which men may become virtuous rather than with making them virtuous.'

The Rev. J. S. WHALE, D.D., in *The Christian Answer to the Problem of Evil* and the Rt. Rev. F. A. COCKIN, D.D., in *Does Christianity Make Sense?*—a title to provoke Barthian derision—take their task to be a compact statement of the modern Christian position and discharge it competently and persuasively. Dr. WHALE is perhaps too sure of assent when he suggests that apart from human sin 'the problem of evil would dwindle to relatively trifling proportions' but his statement of the mystery is forceful and adequate and is followed by an excellent exposition of the Theistic and Christian answers. He says finely what, indeed, is plain in the Book of Job, that 'it is our religious sense, the certainty of God, which makes the problem of evil so real.' And he holds emphatically that the Resurrection, a mighty act of God, in all its inscrutable mystery the fact that Jesus was really victorious in the strife with sin and death, is the only sufficient basis and guarantee for the Christian faith, and the real solution to the problem of evil. The judgment is admirable which gives the first place in the Bibliography to Dr. Denney's 'Studies in Theology.'

Bishop COCKIN's work is also admirable. He gives the same emphasis to the Resurrection, saying, 'Life as we know it here and now is not, by itself, either self-explanatory or self-vindicating.' But the book, like the title, gives a little room for criticism that is more than quibbling. His insistence on the need in religious thought for 'hard mental work' is a little out of line with the appeal in Jesus' preaching for honest recognition of the obvious, and his desire that the Church should make its doctrines rationally intelligible is in a different key from the hearty Apostolic proclamation, 'Behold I show you a mystery.'

On one matter many will definitely take issue with Dr. COCKIN—when he declares that the only correct Christian attitude to politics is critical, and for this criticism claims the guidance of the Spirit. How can belief in the Spirit be sincere that limits its guidance to criticism and denies that it can be extended to responsible action realized to be a practical duty. Life being what it is there is no real place 'above the battle,' and the Spirit cannot be supposed to inspire reflection upon the struggle unaccompanied by participation in it.

Literature.

THE SUFFERING SERVANT.

THE most discussed question in all the prophetic literature of the Old Testament is the interpretation of the Servant of the Lord in Isaiah 53, and related sections of the Book of Isaiah. Commonly four Songs are recognized, though their precise delimitation is by no means agreed, and not a few writers have attached further Songs to the cycle. Whether they are by the author of Deutero-Isaiah or by another hand, and if so whether they are older or younger than the main body of the work, has also been much discussed. But the chief discussions have centred in the question of the identity of the Servant. In modern times the old messianic interpretation has given place to the collective interpretation—which is familiar to English readers because it is represented in some form or other in all our modern commentaries—and to various forms of historical individual interpretation. By the latter is meant a historical individual either earlier than the prophet's own day or contemporary with him. With Duhm's commentary came the historical individual theory, which has given rise to a surprising number of candidates for the honour of being the original, and with Mowinckel's brief study a new epoch was marked in the putting forward of Deutero-Isaiah himself for that honour. To all of these questions Professor C. R. North has given special attention for many years, and he has now published the ripe fruits of his study in *The Suffering Servant in Deutero-Isaiah* (Oxford University Press; 15s. net). The list of works consulted occupies thirteen pages, and it shows that if Professor North has not read everything that has been written on the subject, he has read enough to entitle him to speak with some authority on it. It is quite certain that he has read more widely than any other living man, and it is improbable that he has missed anything of major importance, in whatever language it may be written.

The earlier chapters of the book survey the history of interpretation, both Jewish and Christian, and these alone would make the work indispensable to all who are interested in the Servant Songs. They present a masterly digest of all that has been written, presented with a clarity that will probably arouse the greatest envy in those who have wandered most in the forest of interpretation of these Songs. The second part of the book presents Professor North's own study of the complex problems raised by the Songs. Here he discusses the delimitation of the Servant

ongs and the establishment of their text and eaning; the relation of the Songs to their ntext and their authorship; and, finally, the entity of the Servant in the prophet's thought. e holds the poems to be by the author of Deutero-aiah, but to have been composed later than the in part of the work, and he sets aside the various eories that have contended in modern times in vour of the messianic view. This does not mean t he is wholly uninfluenced by modern work. e recognizes a certain fluidity in the concept, ugh he stresses the collective side of this dity less than Wheeler Robinson did. At the me time the reviewer is persuaded that Professor orth is right in holding that the individual side this fluidity attached to a future person, and ot one of the prophet's predecessors or contem-oraries. This does not mean that the figure of he Servant is to be equated with that of the avidic Messiah of Is 9 and 11, and indeed rofessor North deprecates any such equation. le holds rather that the Servant is a messianic gure *sui generis*, with a soteriological rather than political and national character. If to some aders these conclusions seem conservative, they ould remember that they are reached by the llest use of the methods of critical scholarship, nd that they represent, not the goal to which the tudy was from the first designed to lead, but the oal to which Professor North was in fact led by is prolonged and profound study of the problems.

H. H. ROWLEY.

A VENTURE IN SYNTHESIS.

DR. EMIL BRUNNER has published the first series f his Gifford Lectures, as delivered in St. Andrews arly in 1947: *Christianity and Civilisation*, First art: *Foundations* (Nisbet; 10s. net). The sub-ect has been chosen as one that has been long verdue. A tremendous responsibility, says Dr. Brunner, rests upon the Christian Church at this me. If in the mercy of God we are given another hance of building up a new European civilization n the ruins of the old, we must seek to formulate ithout delay a Christian doctrine of the founda-ons of civilization.

The contention of the Lectures is that only hristianity is capable of furnishing the basis of civilization which can rightly be described as uman. In this first series this contention is so ar supported in that the Christian answers are iven to certain fundamental questions underlying ny civilization, and are compared with other nswers to the same questions. The questions nder consideration are nine in number: the roblem of being, the problem of truth, the problem time, the problem of meaning, man in the niverse, personality and humanity, the problem justice, the problem of freedom, the problem of eativity.

Obviously Dr. Brunner ranges over a wide field; viously, too, his expositions must be short and complete. But, as he explains, his main purpose to show under a variety of aspects the same ndamental dependence of our civilization on its Christian basis. It is with this purpose in view that he has been emboldened to make 'a venture in synthesis.'

Readers of this volume will be impressed by the ease and confidence with which Dr. Brunner handles so many varied topics of religion and culture, and by the precision and clarity of his generalizations. If the text bristles at times with abstract and often novel phrases, the movement of its meaning is not arrested.

Our readers may be glad of an account, brief and summary and without comment or criticism as it must be, of what Dr. Brunner regards as the Christian answers to the fundamental questions aforesaid.

On the problem of being, Christianity says that God is the Creator, the primary original reality, and the world His creation, the dependent secondary reality. On the problem of truth, it says there are two kinds of truth: God-truth, revealed to faith, and world-truths, discovered by science. On the problem of time, it says that God has set a beginning to time and will set an end to time, and that by appearing at a certain point in time He has charged man's history with eternal significance.

On the problem of meaning, Christianity says that the totality or wholeness of life is not in man but comes to him as a Divine gift, as the Logos, which is the self-communicating Love of God. On the problem of man in the universe, it says that as the Creator made man in His image, and the Divine image has been realized in the God-man, not only the history of humanity but that of the whole creation shall be consummated in God-humanity (Christian theanthropocentricism!). On the problem of personality and humanity, it says that the Gospel of the Love of God safeguards at once the dignity of the individual person and the unity of mankind.

On the problem of justice, Christianity says that in the true idea of society and of justice the two principal elements of unlikeness and equality are combined, which is only made possible through the conception of Divine creation. On the problem of freedom, it says that man's freedom is identical with his unconditional dependence on God (at p. 166 read 'dependence' for 'independence'). On the problem of creativity, it says that man's creative powers are exercised within the limits ordained by God and depend upon the materials which God gives; so that the State, for example, is limited in its sovereignty by the Divine sovereignty.

It should be added that the Christian answers here appear in a broad historical setting, and are related to the forms and institutions of contemporary culture; and the faith from which they spring is the gospel of the New Testament, as it is understood within the tradition of Reformation theology.

W. FULTON.

PENITENCE.

Our Trespasses: A Study in Christian Penitence, by Mr. Martin Jarrett-Kerr, Cr. (S.C.M.; 6s. net),

is designed, as the author himself says, 'to help ordinary intelligent people to find out what "a sense of sin" really means, and what should be done about it.' The fact that such a book should be written at all is symptomatic of a change in the outlook of our generation, as Mr. Jarrett-Kerr says, 'sin has had a bit of a comeback.' The book is notably lucidly arranged and clearly written.

The chapter on alibis for sin is intensely interesting and important. Mr. Jarrett-Kerr distinguishes seven ways in which we can evade penitence. There is the *naturalistic alibi*. The argument is stated in a quotation from a letter by Dr. J. B. S. Haldane. 'Scientific progress makes men behave more morally by making them uncomfortable or worse when they do not act morally. The writer of your article (to whom Dr. Haldane is replying) would like to be comfortable without being good. Science will not let him. So much the better.' Penitence is not necessary because science is going to save men even against their wills. There is the *psychological alibi* which attributes the whole business of sin to glandular deficiencies or to infantile repressions. There is the alibi which is based on the relativity of morals according to which nothing is absolutely right or absolutely wrong. There is the *sociological alibi* which is 'a generalized loading-off of blame on to a group, instead of a penetrating to the point of penitence.' There is the *pietistic alibi* with its 'drooping attitudes of self-induced humility.' There is the *activist alibi* which finds in action, often good enough in itself, a 'defence mechanism against serious thought.' There is the *intellectualist alibi* which substitutes mental acrobatics for real self-examination and for genuine penitence. This example will serve to show the orderly, lucid and analytical way in which Mr. Jarrett-Kerr's mind moves.

There are good things scattered everywhere throughout this book. 'There came to the Abbot Joseph the Abbot Lot, and said to him, "Father, according to my strength I keep a modest rule of prayer and fasting and meditation and quiet, and according to my strength I purge my imagination. What more must I do?" The old man, rising, held up his hands against the sky, and his fingers became like ten torches of fire, and he said, "If thou wilt, thou shalt be made wholly a flame."' 'As for remembering old grudges . . . ! Scald the pan of your memory, or the milk will curdle inside.' 'I sometimes think—fancifully no doubt—that when the Lord does come in judgment, it will not be so much as the fierce and revengeful tyrant with a huge two-edged sword cleaving asunder the good from the bad, but rather as a scrap-merchant moving through his yard with a powerful magnet; what does not leap out to him is just left.'

The book has its faults; sometimes there is a certain facetiousness in the style which is not always pleasing and the author's fertility in finding analogies sometimes leads him into finding analogies which border on being inadequate. But for all that this is an excellent book which makes a clear and lucid contribution to the subject which it sets out to illuminate. WILLIAM BARCLAY.

The Supreme Physician (James Clarke; 2s. 6d. net), by Mr. Frank Uttley, is a rich devotional study of Christ's attitude toward sickness and disease, illustrated by expositions of fourteen of Christ's miracles. It is a book that teachers and preachers would find useful. It is apparently based on an acceptance of the Gospel records as they stand, and it is inspired by the conviction that God is the healer not only of moral but also of physical diseases, 'whether that healing be directly through faith in "The Supreme Physician," or by a medical practitioner, or scientific instrumentality, or by a combination of all these means.' In one of the appendices the author remarks that although psychiatry has now taken the place of exorcism, this does not mean that scientific materialism has replaced a spiritual interpretation of life.

Professor Norman H. Snaith, D.D., of Wesley College, Headingley, has put Hebrew beginners still further in his debt by writing *Notes on the Hebrew Text of Genesis I–VIII* (Study Notes on Bible Books; Epworth Press; 4s. net). All words which may be expected to present any difficulty to the novice are parsed and explained with references to the standard grammars. Indeed, the student may almost contrive to do without a dictionary if, as is likely enough in these days, he is unable to procure one. The early chapters of Genesis contain a few passages which defy interpretation. These are treated by Dr. Snaith in such a way that the beginner can at any rate see what the difficulties are, and with that even the expert has sometimes to be content. Textual difficulties are elucidated by reference to the ancient versions, and exegetical points are occasionally illustrated from Rashi and other Jewish commentators. The best way to learn Hebrew is to get down as soon as possible to the reading of a continuous text, and these studies by Professor Snaith are admirable for the purpose.

Jesus Christ is Alive (Epworth Press; 3s. 6d. net) is the title of a booklet by the veteran Christian theologian, Dr. J. Scott Lidgett, C.H. Its object is to set forth the unceasing Self-communication of Christ to His people, and the responses to that Self-communication by which 'all the achievements of truth, goodness, and greatness in the history of His Church have been brought about.' The work falls into two parts. In the first is given a study of the consciousness and character of the Jesus of history. In the second, a study of His continued doing and teaching. The whole is based on the material supplied by Scripture. And the conclusion is stated in brief summary that at every period, down to the present time, in the history of the Christian Church the activity of the Lord Jesus Christ has been maintained for the same objects and by the same methods as are described in the Acts of the Apostles.

The late Principal P. T. Forsyth's book on *The Church and the Sacraments* (Independent Press; 10s. 6d. net), first published in 1917, has been re-issued in a second edition dated 1947, with a Preface by the late Rev. Dr. J. K. Mozley. The text has been left unaltered. Dr. Mozley claims that the bell which Karl Barth sounded on the Continent had sounded in England long before, and the bell-ringer was Forsyth. In any case we may agree with Dr. Mozley that Forsyth brought his teaching to the test of that word of God which was declared and expounded by evangelists and apostles, and that the value of this book—as indeed of Forsyth's writings in general—lies in its illuminating disclosures of truth belonging to the universal Christian heritage. It may be useful to quote a few words from the author's Preface: 'My position is neither current Anglican nor popular Protestant. I write from the Free Church camp, but not from any recognized Free Church position. . . . The audience is Free Church, but the treatment means to be Great Church.' We may add we much prefer the new binding of the book to the old.

The sticks in this faggot make good intellectual kindling, but the string which binds them together is rather flimsy. There is no very close connexion between the philosophical and religious essays which form the main part of *Essays in Philosophy and Other Pieces*, by Professor A. D. Ritchie (Longmans; 12s. 6d. net), and the more specialized discussions of logical positivism and kindred matters; neither do the two concluding pieces—descriptions of holidays on the New Brunswick coast—establish a very good title to inclusion in a philosophical compendium. But the value of the book lies in the essays themselves, and many of these deal with topics of fundamental importance, such as freedom, the ethics of pacifism, miracles, immortality, and the proofs of the existence of God. The last-mentioned subject is dealt with in a dialogue after the Platonic manner which is successful in avoiding artificiality and anachronisms.

The opening essay, on moral freedom, is straightforward, and establishes the position that all the physical determinism and even all the psychological determinism which scientific treatment requires, can be granted without denying human freedom. In the discussion of pacifism two points, not perhaps central, will inevitably arrest attention; one, that the attitude of a militarist who thinks that war is good in itself and not merely a last-resort means to a justifiable end, is not worth discussing, and the other, that it is only a weak Government which can feel it necessary to suppress criticism. The chapter on Miracles is exceedingly interesting and asks the question why men of outstanding intellectual powers, such as Thomas Aquinas, found it possible to believe in miracles, whereas modern materialists cannot do so. The answer in general seems to the author to be related to the contrast between the poetic and the scientific mind, and his treatment of the point reminds us of the discussion of the same theme (in the third chapter of 'The Idea of God') by one of the most distinguished of his predecessors in the Edinburgh Chair. The chapter on Magic in Modern Politics is a little ruthless in its suggestion that most political formulæ are instances of magic applied to public opinion. Professor Ritchie thinks that widespread and virulent political magic began in the eighteenth century with the doctrine of the perfectibility of man, and has continued ever since—not only amongst Marxists and Nazis. The two biographical articles on Sir Isaac Newton and Samuel Alexander—especially the former—add very considerably to the value of the book.

In these bewildering days many people, seeking 'a word from the Beyond for our human situation,' are beginning to look wistfully again at their Bibles. They believe that the Bible contains the light and leading they long for, but they feel like the Ethiopian in Acts: 'How can I understand except someone guide me?' It is for such people that the new Lutterworth Commentaries are designed. *The Epistles of St. Paul to the Colossians and Philemon*, by Mr. Crete Gray (Lutterworth Press; 5s. net), is the first one we have seen; but if it is a fair sample of what is to follow we think the series will help many people. It is relatively inexpensive in these dear days; and in its ninety pages it contains two excellent introductions and commentaries based on the Revised Version. There is good scholarship here, but it is never obtruded. The whole is written in clear, short, pithy sentences. And Mr. Gray sprinkles his pages with apt quotations and many 'modern instances.' *Prima facie* 'the Colossian heresy' seems to have little connexion with our world and its problems; but Mr. Gray contrives to make St. Paul's refutation of it relevant and timely. This is just the sort of book that a minister teaching a senior Bible Class needs. Let us hope that succeeding volumes on more important New Testament books will maintain this high, healthy, and helpful standard.

A great deal of ability and learning, and, in particular, knowledge of early literary methods, has gone to the making of this book—*Creation Revealed in Six Days* (Marshall, Morgan & Scott; 6s. net), by Air Commodore P. J. Wiseman, C.B.E. It is a study of the first chapter of Genesis in the light of archæology, and the main contention is that this chapter tells not the story of creation in six days but the story of God's revelation in six days of the source and order of the Creation. No doubt such an interpretation gets rid of certain difficulties and perplexities attaching to the story as traditionally (and in all probability rightly) understood. 'The days of Genesis are intended to be literal days, but not of creation, and the time occupied in the events described may well be as long as the "geological" interpretation asserts.' But there remains the fundamental difficulty, namely, of accepting the first chapter of Genesis as 'a God-given record of the origin of things imparted to man in simple language . . . a revelation of the things which man by his unaided efforts could not have known.'

Unsolved New Testament Problems.

The Cleansing of the Temple in St. John's Gospel.

By Professor R. H. Lightfoot, D.D., Oxford.

I.

An important feature of St. John's Gospel is the part taken in the record by the Jews, particularly in their relation to the Lord. The frequent occurrence of the expression in this gospel is itself remarkable, as is readily seen, if we compare St. John's usage with that of the other evangelists. In the Synoptists, if we disregard the title 'the King of the Jews,' the expression 'the Jews' is found only four times altogether. It occurs in the editorial notes Mk $7^{3f.}$ * and Mt 28^{15},† and also, quite naturally, in Lk 7^{3}, where the Roman centurion, himself a Gentile, sends to the Lord 'elders of the Jews'; and lastly in Lk 23^{51} where Joseph is described as 'of Arimathæa, a city of the Jews.' The absence of the expression in general is what we should expect, since the Lord Himself was born of Jewish lineage and worked almost entirely within the confines of Judaism. Who to-day, if describing political controversies in which Lord Salisbury or Mr. Gladstone was engaged in the latter part of the last century, would think it natural to say, 'The Prime Minister said to the British people,' or the like? Would not the reference be to certain sections of the nation, such as the Conservatives or the Liberals or the Irish party, just as we find mention of Pharisees, Sadducees, and Herodians in the Synoptic gospels? In St. John's Gospel, however, after omitting, as in the case of the Synoptists, all references to 'the King of the Jews,' we find that the expression occurs more than fifty times. Occasionally, no doubt, the words, as in the Synoptists, are in editorial contexts; examples of this usage are 4^{9} ‡ and 19^{40}. § But the most frequent use of the expression is *within* the course of the narrative itself; and usually it is 'the Jews,' rather than any particular section or party within the Jewish nation, who engage in discussion or controversy with the Lord.

We are led therefore to consider what the attitude of the evangelist is towards the Jews and Judaism in general, and here a careful distinction must be made between the Judaism of the past, and the Judaism, represented by 'the Jews,' with which the Lord during His ministry is confronted in this gospel.

For the historic Judaism of the past, and for the Old Testament scriptures, St. John has nothing but respect. Thus salvation proceeds from the Jews (4^{22}); the Jewish Temple is 'my Father's house'; to be called 'an Israelite indeed' is high praise (1^{47}); the Old Testament is reverenced (5^{46} 10^{35} ||) and a knowledge of its contents is assumed from the outset (1^{21-25}); but none the less in this book the Jews of the Lord's own day are, as such, not only always in the wrong but also the enemy from first to last; even those addressed at 8^{31} ¶ are said at 8^{44} to be of their father the devil. And just as the scheme of St. Luke's Gospel is to a large extent decided by its emphasis on the universalism of the Christian message, and that of St. Matthew's Gospel by its emphasis on the new law and righteousness revealed by Christ, so the scheme of St. John's Gospel is largely determined by the opposition between the Jews and the person of the Lord. And by this opposition they are shown to have chosen darkness, not light. Though the evangelist himself is almost certainly by origin a Jew, his attitude to Judaism is completely external.

II.

We proceed to ask whether we can gain any light upon the significance seen by the evangelist in the cleansing of the Jewish Temple by the Lord, and upon the position which he assigns to it in his narrative; and for this purpose it will be sufficient to consider in outline the contents and arrangement of the book as far as 4^{26}.

We need not linger over the introduction (1^{1-18}), except to remark that in 1^{17}, where the Lord is mentioned for the first time by name, a sharp contrast is drawn between His work and that of Moses. This verse alone is sufficient to justify us in speaking of the old order or dispensation given through Moses, and the new order or dispensation inaugurated through Jesus Christ.

In the rest of ch. 1, which should probably

* 'The Pharisees, and all the Jews . . . eat not, holding the tradition of the elders.'

† 'This saying was spread abroad among the Jews, *and continueth* until this day.'

‡ 'For Jews have no dealings with Samaritans.'

§ 'As the custom of the Jews is to bury.'

|| 'Moses . . . wrote of me.' 'The scripture cannot be broken.'

¶ 'Jesus . . . said to those Jews which had believed him.'

be regarded as still preparatory to the ministry itself, witness is given by the forerunner, John, both to the unique nature of his successor and also to the office of the latter as the Lamb of God who lifts and takes away the sin of the world. Next, the Lord Himself invites certain men into His company, including Andrew's brother Simon, who forthwith receives the promise of his new name Peter, that is, Rock or Stone. These men in turn add their witness to that already given by John, for they ascribe to the Lord various messianic titles, which suggest that they already see in Him the fulfilment of the hope of Israel. And finally, in the last verse of ch. 1, the Lord Himself utters a solemn promise assuring His disciples that they are to be allowed to see the unveiling of heaven itself in the unbroken intercourse between His Father and Himself, the Son of man.* That which their Jewish forefather Jacob had seen long ago in his *dream* at Bethel is now to be realized, no longer as a hope or aspiration, but in *fact*. And the promise is to be realized in the coming ministry, not in some distant future.

If this is correct, with ch. 2 the promise given in 1^{51} begins to be fulfilled forthwith,† and the ministry opens with the presence of the Lord and His disciples at a wedding feast, appropriately enough, since elsewhere ‡ He compares Himself and His disciples to a bridegroom and a bridegroom's fellows. There can be little doubt that the evangelist valued this story, the first significant action, as he himself is careful to note, in the record of the ministry, partly at any rate for its symbolical teaching. For it tells of water placed in stone waterpots which were connected with Jewish methods of purification, and how this same water, under the influence of the Lord, becomes wine of a surpassing quality. It thus sets forth, for him who is willing so to read it, the relation of the old and the new order, and in a positive form; the latter is the perfecting and transformation of the former; with the arrival of the Son of man, the water of the Law becomes the wine of the Gospel. And we notice, lastly, that this *positive* work is achieved by Him *in Galilee*.

From Galilee we pass to Jerusalem, the centre of Jewish activity and life; but since we are to consider the story of the Lord's action in the Temple more fully in a moment, let us at present only note three points about it. First, the Lord's activity is now revealed *at Jerusalem* in a *negative* way. The new order is seen here not as the gracious and perfect completion of the old order, but in opposition to it, and in some measure as its overthrow. Secondly, the Lord now comes for the first time in this gospel in direct contact with 'the Jews.' And thirdly, the story contains references to the Lord's death, indirectly in $2^{17.\ 19}$, and directly in the explanation or interpretation given by the editorial notes in $2^{21f.}$

Thus in 1^{19-51} we have had the work and witness of John, and have been shown the foundation and the beginnings of the new community, together with the promise given to it in 1^{51}; and in ch. 2 we have seen the new order in action both positively and negatively. The questions now arise, what is the nature of this new order, and how is admission gained to it; and further, since the religious worship of the old order, represented by the Jewish Temple, has been found unsatisfactory, what kind of worship is to be offered in the new Temple foreshadowed in 2^{19-21}? The first approaches to an answer to these questions are given in 3^{1}–4^{26}.

In 3^{1-21}, to a friendly representative of the old order at its best, the Lord reveals two truths: first, that the opening of heaven to earth, promised in 1^{51}, which we may paraphrase as the full revelation of God to man, is not due to any activity or effort on man's part, but solely to the descent therefrom of One who alone is able to bridge the gulf between them ($3^{6.\ 13}$ §); and secondly, that only he who is reborn from above, by means of water and spirit, can understand these things and see or enter into the Kingdom of God, which is or gives eternal life. And in 3^{16-21} we are once more reminded of the negative side of the matter, if we may so term it; to those who 'love the darkness' and do not 'do the truth' the new order speaks, not of salvation, but of condemnation.

In 3^{22-36} much the same teaching is given (cf., for example, $3^{31f.}$ with $3^{6.\ 11.\ 13}$), but now in respect of the contrast between John's work and that of the Lord, and of the supersession of the former by the latter. It need not delay us, and we can pass to 4^{1-26}.

The conversation of the Lord with the Samaritan woman deals with a twofold contrast, first, that of water, and then that of worship. As regards the first, we recall that in 2^{1-10} water, designed for Jewish methods of purifying, was replaced, at the Lord's bidding, by wine; that in 3^{3-5} a new or heavenly birth, defined as birth by means of water and spirit, is required for the vision of or entrance into the Kingdom of God (cf. 1^{51}); and that in 3^{22-36} as the result of a discussion about purifying—again a reference to water—John em-

* Cf. 15^{15}, 'All things that I heard from my Father I have made known unto you.'

† Cf. 2^{11}, 'This beginning of his signs did Jesus in Cana of Galilee, and manifested forth his glory.'

‡ Mk 2^{19}, 'Can the sons of the bride-chamber fast, while the b oom is with them?'

§ 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' 'No man hath ascended into heaven, but he that descended out of heaven, even the Son of man.'

phasizes the complete supersession of his work by that of his successor. In 4^{1-15} we now learn that water drawn from Jacob's well cannot be compared with the living or springing water offered by the Lord. As regards the second contrast, that of worship, we recall that in 2^{13-20} the Lord condemned the abuse of worship in the Temple at Jerusalem, and implies its coming destruction. In 4^{20-26} we learn that the hour of a true worship of God, with its centre neither in Jerusalem nor in Samaria, is at hand; for the Father, who has sent His Son into the world (3^{17}), is seeking true worshippers; and their true and spiritual worship, it is hinted in the last two verses of the conversation, will be centred on the person of the Lord.

It has been necessary to trace in outline the arrangement and teaching of the first few chapters of this gospel, in order to show that the section 2^{13-22} which deals with the Lord's action in the Temple is closely connected with the narratives on each side of it, and can only be understood in relation to them, and indeed to this gospel as a whole; and to this section we now return.

III.

In the last book of the Old Testament it is promised that, after a forerunner has been sent to prepare the way, the Lord Himself will suddenly come to His temple and that, although His coming will be such that none can stand before it, He will purge the sons of Levi, who will then offer to the Lord a righteous offering. The coming and witness of the forerunner, in the person of John, has already been described in this gospel, and in ch. 4 the Samaritan woman will learn that the hour of true worship, that is, of the righteous offering, has arrived; and between these sections we find the fulfilment of the third and chief item of the prophecy, namely, the coming of the Lord to His Temple. In accordance, however, with the thought and scheme of this gospel as a whole, in which all Jewish privilege is abolished * and the Jews, like Judas, are 'cast out' (15^{6}), by the coming of Christ the Levitical worship, which has been profaned, is destroyed, not cleansed; and its place is taken by a different worship, the nature of which it is one purpose of the later chapters of this gospel to make clear. In this respect, therefore, the fulfilment of the prophecy takes a new and unexpected form, as is shown in the closing verses of the section, 2^{19-22}.

Very strong evidence can be offered to show that the thought of the Lord as the true Passover or Paschal Lamb is constantly present to the mind of the evangelist, from 1^{29} throughout the book, and is indeed a leading *motif* in his record of the Passion; and his emphasis in 2^{14-16} on the expulsion from the Temple of all the merchants engaged in traffic in the sacrificial animals, and of the animals themselves, may be due to the same consideration. St. John seldom forces on his readers an interpretation of a story which he records; an interpretation is there, for him who is so minded; but it is left to the reader to discern. Accordingly St. John's teaching here may be that the Jewish Temple is now ceasing to be the central seat of the worship of God, and that animal sacrifice will be needed no more.

St. Paul soon found, in his evangelistic work, that as a proof of Divine authority the Jews craved for miracle; 'the Jews ask for *sēmeia*' ($1\text{ Co }1^{22}$). In St. John's Gospel part of the implication of the word *sēmeion* is that of a significant action, *i.e.* an action the meaning or purpose of which must be sought, as it were, below the surface; and it is typical here of his constant irony that, although a *sēmeion* in this sense has just been carried out before the eyes of the Jews, if our interpretation of 2^{14-16} is correct, they fail to perceive its import, and ask for that which has just been granted. In reply the Lord, in ambiguous language, offers the supreme *sēmeion* of the Gospel, that is, His resurrection; though the Jews may destroy the shrine of the incarnate Word, in a brief period he will raise it (cf. $10^{17f.}$ †). The Jews, as we should expect in this gospel, understand the Lord to refer to the building of stone, and express incredulity; and therewith the conversation, and the description of the incident, are brought abruptly to a close. Only to the reader is the true meaning of the Lord's words revealed (2^{21}), with a further note that the Lord's actual resurrection brought the saying itself to the disciples' remembrance and gave them a true understanding both of Old Testament prophecy and of the Lord's words here.

No doubt the reference in 'the shrine of his body' is primarily to the body which was laid in a tomb and raised within three days. But St. John's note that the temple or shrine of the Lord's body was to replace the Jewish temple is likely to have had a further and very significant meaning to his readers. For the idea of the community of believers as a shrine of God ($1\text{ Co }3^{16}$) or a holy shrine (Eph 2^{21}) which is the body of Christ ($1\text{ Co }12^{27}$) is found in several New Testament epistles, and it will be noticed that these epistles are associated closely with Ephesus, with which place St. John's Gospel also is generally believed to be

* Consider, for example, the treatment of the Jewish sabbath in $5^{16f.}$ or that of descent from Abraham in 8^{33-59}.

† 'I lay down my life, that I may take it again. . . . I have power to lay it down, and I have power to take it again.'

connected. It is true that St. John does not, like St. Paul, use the expression 'the body of Christ' in reference to disciples; but the union of the glorified Lord with His followers is a cardinal doctrine of this gospel; indeed, this union is compared (17[22f.] *) to nothing less than the archetypal union of the Father and the Son. Readers of this gospel therefore would understand further that the Temple which the Lord will raise up as a result of His death and resurrection is His mystical body, the Church (Eph 1[22f.]), in which God is worshipped in spirit (Eph 2[22]) and in truth (Eph 4[15]; cf. Jn 4[24]). This worship, however, is only possible if those who offer it are united with their Lord in His ministry, death, and resurrection (cf. Col 3[3] †); and St. John by his citation in 2[17] of words from Ps 69, which is quoted in all the gospels and in other New Testament books in reference to the Passion, has already brought this incident of the cleansing of the Temple into connexion with the death of the Lord. There is thus in this story, as elsewhere in St. John's Gospel, a triple depth of meaning. First, the Lord performs an act by which He condemns the methods of the existing Temple worship. Secondly, this act, as understood by the evangelist, symbolizes the destruction of the old order of worship, that of the Jewish Church, and its replacement by a new order of worship, that of the Christian Church, the shrine of the living God. And thirdly, intermediate between the old order and the new order is the ministry, death, and resurrection of Jesus Christ, which alone makes possible the foundation and the life of the new Temple.

IV.

If this explanation of St. John's narrative is on the whole correct, and if we remind ourselves that throughout his gospel he seems to handle his historical material with considerable freedom in the interests of theological truth, the position of the story in his record becomes intelligible. For first, in accordance with the prophecy of Malachi, the Lord's coming to the Temple is brought into close connexion with the work of the forerunner; and secondly, the negative aspect of the Lord's ministry, which will loom very large in chs. 7–9, is combined from the outset, as in the introduction itself (1[10-13]), with the positive aspect, as illustrated in the immediately preceding sign at Cana. Whether in fact the incident took place early or late in the ministry, it is not possible to say with certainty, since the other evangelists, in whose gospels, unlike that of St. John, the Lord only comes to Jerusalem once, and at the end, naturally place it late. If we have to make a choice, we shall probably be right to give the preference to the synoptic rather than to the Johannine setting of the incident; it is an act unparalleled in all that we know of the Lord's life, and likely to have occurred towards the climax of events. It must also have produced extreme tension and excitement; and this condition of affairs is expressed much more clearly by St. Mark, whom St. Matthew and St. Luke follow in the setting of the incident, than by St. John. Thus the statement in Mark that the Lord allowed no one to carry a vessel through the Temple may imply that His supporters seized and guarded the entrances and exits of the Temple. It is, however, at any rate possible to show that St. John, whether correct in his chronology or not, is in many respects at one with St. Mark in his understanding of the incident and of its meaning.

For in Mark the cleansing, which takes place on the day after the Lord's entry into the capital, is brought into closest connexion both with the rejection of Israel and with the Lord's own coming death. Thus in Mark the incident is placed between the two sections dealing with the withering of the fig tree, which, the Lord finds, had indeed the appearance of abundant life but no actual fruit; and it will be remembered that the Lord had entered the Temple on the preceding day and had scrutinized it carefully (Mk 11[11]). Secondly, in the same context there seems to be a reference to the displacement of the mountain of the Lord's house (Mic 4[1] ‡); but, so far from the realization of the prophecy that it will be exalted above the hills, faith sees that it will be sunk in the depth of the sea (Mk 11[23]). Thirdly, on the day after the cleansing, when challenged by the religious leaders and asked to name the authority for His action, the Lord Himself brings the preparatory work of John into connexion with the cleansing. An understanding of the authority by which John had acted would give an understanding of the Lord's authority in the present issue. (And we saw that in the Fourth Gospel the cleansing of the Temple follows very closely upon the work and witness of John.) In Mark this reference to John is immediately followed by the allegory about the behaviour of the tenants of the vineyard, who in the end not only kill the owner's only son, but thereby bring complete loss and ruin on themselves; and here we are not left to conjecture, for the evangelist explicitly adds that the significance and import of the allegory was not lost upon the hearers (Mk 12[12]). Fourthly, a little later, it may

* 'That they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one.'

† 'Ye died, and your life is hid with Christ in God.'

‡ 'The mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills.'

be on the same day, for all that St. Mark tells us to the contrary, the Lord predicts the utter destruction of the Jewish Temple (Mk $13^{1f.}$ *). And finally, in the course of the examination of the Lord by the Sanhedrin, when the chain of events, set in motion, according to St. Mark, by the cleansing of the Temple, has run its course and He is found worthy of death, reference is made (Mk 14^{58}) to a prediction by Him that He would destroy the material Jewish shrine and replace it almost immediately by another shrine, not made with hands.†

Readers of St. Mark's Gospel, drawn from all the nations (Mk 11^{17}), were not likely to forget that a prophecy by the Lord of a transformation of worship, to which they owed their life as members of His body, had been one of the factors in His condemnation.‡

* 'There shall not be left here one stone upon another, which shall not be thrown down.'

† Julius Wellhausen, *Einleitung in die drei ersten Evangelien* ², 98, in a reference to the importance of the Lord's words in Mk $13^{1f.}$ and their probable connexion with the charge brought against Him in Mk 14^{58}, concludes with the following significant sentence: 'If the Temple of God is destroyed, then all the more the Jewish commonwealth.' The words illustrate strikingly the immense significance to the Jews of their Temple.

‡ I desire to express my obligations, in the preparation of this article, to a study of this passage by Sir Edwyn Hoskyns in *Theology*, September 1920, and to lectures (at present unpublished) by Professor C. H. Dodd on St. John's Gospel.

Amsterdam.

Church and Society.

By Mrs. Kathleen Bliss, London.

The disorder of society is a vast subject, and it is not a new thing for Christians to talk about it. Any thoughtful person reading his newspaper or thinking about the corner of the world he lives in, could take pencil and paper and set down a formidable list of disorders—war and its aftermath in physical ruin, economic poverty, displaced persons, refugees, and its huge incalculable weight of human misery and suffering; race hatreds and tensions and the burning resentment which they create; political divisions throughout the world, and the struggle for political advantage and power; class tensions; industrial unrest; broken homes and ever-mounting figures of divorce. We all know in fact that our society is at many points far removed from God's design. It would have been easy for the group of men and women who did the preparatory work on this subject for the Amsterdam Assembly to make an immense catalogue of the disorders of society and then to deplore them all. But it would not have got us far, and it was not what we wanted to do. I think we all of us felt that the first thing we had to do was to try to *understand* this society that we live in, and to help the Council (and, through it, its constituent churches) to a fresh approach. I would not like to claim that we succeeded, but I would like to tell you something about the main lines of thinking that opened up in two years' work before the Assembly, and four days of hard discussions of the results of those two years' work at the Assembly itself.

In the early days of preparation we asked ourselves the simple question—what are the forces that have shaped our modern society? And our answer was roughly this: the society we know and live in owes its main characteristics to science and technology, that is, to the patient, enquiring, adventuring spirit in man, which has opened up the secrets of Nature, and to the inventing and organising capacity in man which has turned those discoveries to practical use.

To what practical use? On the one hand, to extending men's lives and improving their health, to lifting heavy burdens of poverty, famine, and unrelenting labour from men's backs, to increasing knowledge and spreading it abroad among all classes of society, to opening new means of communication and fellowship through press, radio, cinema, and aeroplane. And on the other hand to perfecting devilish means of destruction; to creating vast concentrations of power—economic under capitalist systems, and political and economic under communist systems; to making some nations rich and powerful enough to hold other nations in subjection as sources of raw materials and the providers of markets for manufactured goods.

In roughly two hundred years the scientific and technical society has become *the* form of society throughout Europe, the British Empire and America, and, more recently, Russia. There is not much doubt but it will become the universal society. The point is that unless the Church

relates its message to the scientific and technical society, it is not related to the real world at all.

The key chapter in the book we prepared for Amsterdam, which will shortly be published, is one called 'Technics and Civilisation'. You won't find in the book either that over-simplified Christian diagnosis which says there is nothing wrong with the systems, but it is just that men have forgotten God; nor will you find the kind of Christian diagnosis which says that our modern technical society has so uprooted men from Nature, so destroyed old forms of community, so concentrated all men's attention on material happiness, that they cannot see God until they get back to something simpler and more natural. I think you will be able to put this book, and particularly this chapter, into the hands of a scientist or a keen technician, without a blush, for it does not decry science or deplore technology, but shows the marks of a great deal of hard work to get at the real facts and it fully and fairly admits the Church's share in responsibility for society's disorder.

The work of the Preparatory Commission was in the main accepted by the hundred and twenty or so delegates and consultants at Amsterdam, whose job it was to discuss it and present a statement upon it to the whole Assembly. I want to draw out just three of the many threads in the discussion.

We were an international gathering, and when we began to discuss the scientific and technical society a marked difference of view opened up between the Orient and the West. We of the West were a little inclined to see the gloomy side of our civilisation—our huge sprawling cities and our great industrial units where life is so easily depersonalised, and a man counts for so little. We have made a civilization which is peculiarly vulnerable to modern weapons of war and we are conscious of standing on the edge of an abyss. But in the East and Africa the feeling is quite different. In spite of all the suffering there is a feeling that their day is coming. It *has* come in India. There is an eager desire to have and use the resources of science and technology for agriculture, and for the production of goods out of their own raw materials. It was very good for us from the West to be asked, kindly but pointedly, whether behind our gloomy remarks about the evils of technology there was not to be found still a pretty fixed determination to hang on to the raw materials of colonies and to keep a stranglehold on the markets of the so far unindustrialised East.

I felt myself that not nearly enough attention was given to trying to help the churches of Africa and the Orient, which are nowhere more than a three per cent. minority in the whole population, to see what they ought to be doing in countries where industrialism is on the way. I suppose it is my generations of farming blood, but I always feel, in any church gathering that discusses society and technics and all that, that people forget the plain fact that if there were not any agriculture we would none of us be there to discuss at all. In other words, I think part of our failure (and I believe it was a failure) to listen enough to what was said from the East, was a general lack of interest in or knowledge of agriculture. I did not find a farmer at Amsterdam, still less a farm worker.

The second thread I would like to pick up was the discussion of Communism and Capitalism. The statement we produced was quite brief, but it drew out some useful points.

First, Christians have to ask themselves why modern Communism makes so strong an appeal to so many people in all parts of the world. The answer is that Communism for many, especially for the young, seems to stand for a vision of human equality and universal brotherhood for which they were prepared by Christian influences. It is the particular duty of Christians who have had the benefits of Capitalism to look at the world as it appears to those who are excluded from its privileges. They ought to recognise that the revolt of the multitudes against injustice is a work of God, and to regard it as a great human tragedy that so much that is good in the motives and aspirations of many Communists and sympathisers has been transformed into a force that engenders new forms of injustice and oppression. Many churches have been silent in face of economic injustice and racial discrimination upon which Communism has flourished, and the atheism and anti-religious teaching of Communism are partly a reaction against the chequered record of a professedly Christian society. The plain and fateful fact is that the working classes, out of a bitter experience, came to believe that the churches were against them or indifferent to their plight.

The statement then sets out in clear, short sentences the real points of conflict between Christianity and Communism. Communism believes that a particular class has been grossly sinned against but is itself sinless and can make a sinless society, while the Christian believes and has experienced the fact that, while some societies are more just than others, every society is corrupted by human sin. The main doctrines of Communism are based on materialism and determinism, and however you qualify them you cannot make them fit with the Christian belief that man is a person made in God's image and

responsible to him. Furthermore, Communists justify in terms of the social end in view the use of means which Christians cannot sanction for any end, however lofty.

What has the Church to do? First, to make itself a voice for those who have no voice, and a home for those who have no home, in a world where fundamental human rights are being trampled under foot. And, secondly, in all opposition to Communism the Church has to make clear the conflict between Christianity and Capitalism. I think it is well summed up as follows: 'Communist ideology puts the emphasis upon economic justice and promises that freedom will come automatically. Capitalism puts the emphasis upon freedom, and promises that justice will follow as a by-product of free enterprise. It is the responsibility of Christians to seek new creative solutions which never allow either justice or freedom to destroy the other.' Well, that is a difficult task, but it is not left just like that. Another part of the statement draws the attention of Christians to the goal for which they should be working in society. They should work to maintain or to establish the genuinely responsible society, in which men may criticise and change their governments, in which power is responsible to law and is distributed as widely as possible through the whole community.

Lastly, was there any specifically religious word said? Yes, I think there was, and it was this:

The disorder of our society is fundamentally a spiritual disorder. Man (with a capital M) seems to have the world before him. With all the powers of Nature at his disposal, there is practically nothing that he cannot make or do. Yet man (with a small m) all the world over is full of fears, feels little, insignificant, and meaningless; death takes him in the end, whether he throws his weight about and makes a lot of noise, or whether he meanders through life protesting that he could not care less. Is it true, as many people feel, that our technical society has got out of men's control, that it piles up vast accretions of impersonal power in industrial or political organisations which crush the human spirit, that it is charging to suicidal ruin in atomic warfare, that nothing and nobody can save mankind?

This is the modern form of fatalism: this is the secular despair. It is born out of what Karl Barth called in his torrential utterance to the Assembly 'the dreadful, godless, ridiculous opinion that man is the Atlas who is destined to bear the dome of Heaven on his shoulders,' to which the answer is 'commit thy way unto the Lord and He shall bring it to pass.' In the peace of this committal of the final issue to God, the Lord of History, men may work to repair the eroded foundations of society and to lay them again in justice and truth.

Amsterdam.

The Churches and the International Disorder.

By Kenneth G. Grubb, C.M.G., London.

I attended the First Assembly of the World Council of Churches at Amsterdam as a lay member of the Church of England delegation. The place was stiff with ecclesiastical potentates, and Archbishops were two a penny. But it does not follow that these occasions are good for the soul. Laymen are treated with unhealthy deference because the clergy are afraid of frightening them out of the Church, but any wise man knows that flattery is a poison rather than an unction.

The great achievement of the Assembly was the formal creation of the World Council of Churches. We talked a great deal about Christian Unity, but we did manage to establish this Council of nearly one hundred and fifty churches all over the world. As a rule, men unite for motives either of love or fear—love of their friends, fear of their enemies. You would think at Amsterdam that the churches formed their Council solely because they loved one another. This, happily, was the principal motive, but it was not the only one. The churches are compelled to get close together because they have powerful common foes. They have to close their ranks to meet danger. Naturally the influence of this defensive motive is not always acknowledged as candidly as it should be, but Christians are not the only people who load their best motives with a heavier freight, than, strictly speaking, they can carry.

I had the misfortune to be appointed Chairman of one of the four main Sections into which the

Assembly divided for discussion, namely that on the Churches and International Disorder. It was a very lively Section of over a hundred persons from all over the world, East and West, including Mr. John Foster Dulles, Professor Hromadka of Prague, the Archbishop of Canterbury, the Bishop of Chichester, Bishop Dibelius of Berlin, and a wide variety of clergy, and men from politics, business, and the professions. The debating was keen and some strong things were said.

That was as it should be, because we touched on some topics on which Christians are very much divided. But in the background were the general attitudes which lay behind our coming together. We really felt a unity stronger than our differences. It was possible to discuss questions frankly because we were at one in the loyalty we owed to the Church, and at the same time we realised the need of standing together against the forces which seek to make chaos of man's life and to destroy the peace and understanding between the nations.

The Church's attitude to war was the cause of the sharpest division of opinion, and, in the end, we could not do more than state the different views which were sincerely held. Some maintained that, in face of the horrors of atomic war, total non-participation in the conflict was the only attitude for the individual Christian. Others laid the emphasis on the fact that military action is the ultimate sanction of the rule of law and it is an inescapable duty to defend law by force. No one, I am glad to say, defended the nefarious thesis, ' My country, right or wrong.'

A lot of argument followed over the Bishop of Chichester's view that even though taking up arms or, to speak plainly, dropping bombs, might be a Christian's duty in particular circumstances, modern warfare can never be an act of justice. This seemed to me hardly the point. War does not necessarily secure justice, but then absolute justice does not exist in human affairs. War may prevent a major injustice, and in that sense be the lesser of evils. Many of us would claim that we went to war in 1939 for that reason. Moreover, if we use such language as the Bishop of Chichester suggests, we must be careful not to assume that peace means the preservation of justice ; that is only likely to be so if men determine to make it so. Here is a task in which Christians can engage. If effective methods of peaceful change and adjustment are to be discovered through the use of the United Nations or otherwise, it will be partly because the actions of governments are subjected to a lively public criticism. It is not easy for any state to make even a limited surrender of national sovereignty in the interest of the common good. Democratic governments will only be ready to make it if they know they have the support of the people as a whole. Yet some sacrifices will be demanded from many countries if a system of peaceful change is to be set up ; indeed, unless concessions are made from time to time, nations will inevitably have recourse to war to enforce their claims.

I thought that the argument about Christian pacifism took up too much time and did not take us very far. I noticed that very few of the Continental Church leaders who had been through the experience of resistance to tyranny took part in it. It was mostly carried on by the British and Americans, and mainly by the clergy, although one or two prominent laymen took a vigorous part.

Meanwhile, what can the ordinary Christian, in this world where so many things seem to be quite beyond the influence of the individual, do to avert the menace of war ? Probably, not much more than anyone else, but there is one point which is worth mention. Wars are sometimes due to causes which we can contribute directly to prevent, sometimes to those that we cannot influence. If a body of powerful men determine to make war, nothing can finally prevent their doing so. But they are much more strongly tempted to do so if they have reason to know that their aggression will meet no moral or spiritual resistance, for the ultimate power of such resistance was shown in the last War for all who have eyes to see. A morally passive population invites an aggressor ; a vacuum always asks to be filled. But if the people are filled with moral and spiritual conviction, an aggressor may pause, for the fruits of violence and invasion are then not so easy to pluck. To provide this living faith and positive conviction is a task for Christians who believe that, even in the blackest hour, a man can commit his destiny to God, in confidence and calm.

Another matter which took up a lot of time was the crucial question of the relation between the U.S.S.R. and the West. Every one was agreed the churches could not be identified with any particular political system. I feel that we did not deal sufficiently explicitly with the problems of the international relations created by the policy of the U.S.S.R. and the states in her orbit. Perhaps that was because we saw instinctively that platitudes were of no avail, and no one had anything very new to suggest. The general relationship of Communism and Christianity, as systems of thought if you like that phrase—I don't—was discussed, but, in the field of international relations, there was a feeling that we could not commit ourselves to

an outright endorsement or condemnation of the attitude either of the West or the U.S.S.R.

The general attitude on Communism was to follow the lead given by the Lambeth Conference, that is, to make a distinction between atheistic materialism and historical determinism on the one hand, and the struggle for social justice and economic equality on the other. But for us the real question was over the means by which these ends are pursued. Moral unscrupulousness, intolerance, suppression, or persecution of minorities are not methods which Christians can endorse. It is the old, old question of ends and means: good ends cannot be enduringly secured by evil means. In the long run the sort of results you get are inevitably coloured by the sort of means you use.

Opposite points of view were plainly stated in these discussions. This clash of minds must take place. Christians, as much as any one else, must discover that common over-riding beliefs do not necessarily lead to a common attitude to immediate problems. Although we were frank, I was not satisfied that we reached complete frankness of expression. I sensed an instinctive courtesy which led us to refrain from pressing the delegates who came from Central Europe too hard. This was understandable.

I was interested in the attitude of the delegates from Africa and the East. They took a generally more optimistic view of world affairs than did the Europeans. The idea and possibility of technical progress meant a tremendous lot to them. There was some plain condemnation of racial discrimination, and a lot of talk about imperialism and the position of dependent peoples. Much of it struck me as rising from an almost excessive sensitiveness. Some five hundred million people have stepped into self-government since the War and they now have to face their own music. I missed recognition of the fact that self-government is no longer the main issue, but good government. The latter is much more difficult to achieve than the former. The struggle for self-government calls out passion and combative conviction; the maintenance of good government requires righteousness and wisdom. These qualities are not over-common even among Christians. In a Christian assembly this ought to have been more explicitly recognised than it was.

This matter of racial relations and a fair deal for minorities is one aspect of the much discussed question of Human Rights and Liberties. We British find it hard to arouse much enthusiasm over all this. I saw in a publisher's circular only last week that a little book he had published on Human Rights had sold almost the least of his whole series on social problems. We have enjoyed fundamental rights and liberties for a good long time, although we are beginning to realize that they cannot be taken for granted. In fact, I think we must ask ourselves the question: By whom are they granted? Here, those who had suffered under tyranny in Europe, such as Bishop Berggrav, were emphatic in their answer. They are not granted by one group of men to another. They belong to man by virtue of his nature as a child of God. It is presumptuous for the State to assume that it can grant or deny these fundamental rights. The State exists for man, not man for the State. The Christian must maintain this position against all-comers. At the same time he must recognise and maintain that there are no rights without duties, and each person has a responsibility toward his fellows, which it must be his first duty to discharge. The commands to love God and one's neighbour cannot be divorced.

But I found it very interesting to see that there was by no means a common agreement as to the actual steps which the churches should take to oppose tyranny. In one of the Committees of the Assembly at which I was present, there was a long and grave discussion on the steps which were required to try and secure the liberation of a noted church-leader in Central Europe who had been placed under house-arrest. Bishop Berggrav and Pastor Niemoeller, two of the names most honoured as leaders and heroes of the resistance in the recent War, took quite different attitudes. The first was for decisive, bold, and public protest, the second counselled a more moderate procedure of inquiry and remonstrance. This is sufficient to show the difficulty of the fight for freedom. On the one hand, protest is necessary. On the other, no one would wish to imperil by imprudent action the safety of those whose freedom is threatened.

But when all the talking at Conferences is over, what can the churches do to meet international disorder? I think that they are doing something already. They are working hard to meet the suffering of refugees and displaced persons in Europe, in India, China, and Palestine. Millions of dollars have been distributed by them for relief and reconstruction in Europe. They are arguing the case for fundamental human rights and religious liberty at the Commission on Human Rights of the United Nations. They are engaged in every part of the world in trying to do something to meet human distress and dispel human ignorance.

Wars, we are told with truth, begin in the minds of men, and it is in the minds of men that the defences of peace must be constructed. That is an opening phrase in the Charter of Unesco. It is very easy to ask what the churches are doing,

when we really mean that we can think of no effective suggestions ourselves. It is the job of Christians to start down at the foundations and create new attitudes. We need new men to make a new world, and we need by all the means in our power to enlarge the bounds of the Christian fellowship. Thus Christian evangelism is itself a contribution to international order.

Meanwhile, the fellowship represented in the World Council of Churches transcends the boundaries of race and nation. If it prospers it means that everywhere there will be men who are held together by a loyalty stronger and deeper than even that to nation and state. This kind of over-riding loyalty is desperately needed in this divided world. But it cannot be a selfish loyalty. The churches do not exist for themselves, but for all men. They must stand together both for mercy and justice, for such things as termination of war trials and the return of prisoners-of-war to their homes, as well as for the maintenance of good faith and the honouring of the pledged word. They must combat indifference, fatalism, and despair. In a world of power they must champion the cause of the weak, and resist tyranny by their example, and never seek for themselves advantages which they do not also desire for all men.

In the Study.

Virginibus Puerisque.

The Three Ships.

A Christmas Address.

By the Reverend Charles M. Hepburn, B.D., Crieff.

'And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him.'—Mt 2^{11}.

Christmas time is carol time. There are lots of lovely carols. The Coventry Carol is a familiar one. The Cherry Tree Carol is another. One of the most delightful, however, starts in this way,

I saw three ships come sailing in
On Christmas day in the morning.

It's a pretty picture, isn't it, though they are only imaginary ships? Still, there are three ships of a certain sort which we should connect with Christmas time.

One is wor-ship. It most definitely is a Christmas ship. In writing of the first Christmas time St. Matthew mentioned it, 'And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him.' 'Worshipped Him.' Worship was, then, you see, one of the Christmas ships. I never think it's a real Christmas without that ship. Unless we remember to worship Him, who came into the world at Christmas time, how can we catch the true spirit of it? It is a proper Christmas only when we pay to Christ our Saviour our small tribute of worship and adoration.

A further ship that comes sailing in at Christmas time is friend-ship. It's a time when we think of all our friends. Very likely we take a piece of paper and make a list of them. And to such of us we can't gather with at Christmas time we send friendly greetings. On the sea of life through the very useful post we launch our little paper ships, our Christmas cards. And friendship was one of the ships which our Saviour, who was born at Christmas, brought into the world. 'I have called you friends,' He afterwards said. And, of course, He was very much your friend, the friend of all the world's children. So at this season we should all very specially think of our friends. A small Chinese boy, who was a Christian, was asked by another, who wasn't, why did he attend church on Christmas day, and he said, 'Well, Christmas is Jesus' birthday. Wouldn't you want to see your friends on your birthday?'

Yes, surely we would. So let us never fail to launch that ship of friendship at Christmas time.

And the third ship I would mention is steward-ship. A steward is one who is trusted to serve. Serving was something He who came at Christmas was most emphatic about. Only He wasn't satisfied with speaking about it, He Himself set a wonderful example of service. So we must try our best to be good servants and good stewards. Not only at Christmas, moreover, although Christmas is a time when we seem more unselfish, more willing to serve others. Could you and I not make it Christmas all the year through? One who tried to was John Wesley, one of Jesus' most splendid servants and faithful stewards. Wesley had a rule of life, which we, too, might remember and try to follow, and so like him fulfil our stewardship, namely this

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

May these, then, be three of the ships that come sailing in at Christmas time—wor-ship, friend-ship, and steward-ship—and not only then, but all the time.

A Lucky Dip.

By the Reverend C. R. Walker, M.A., Brechin.

'Work out your own salvation.'—Ph 2^{12}.

Thomas De Quincey, though one of our greatest English writers, was a rather eccentric man. For one thing, he was very careless about his papers. In his study he kept an old bath, which he used as a receptacle for his papers, and into the bath went everything—accounts, invitations, letters, and essays—all in one hopeless jumble.

One day De Quincey received a letter asking him to write an article for a magazine called *The Athenæum*. The letter had been delayed in the post, with the result that there was very little time left to him to write the article; so little in fact that he thought the only thing to do was to get hold of some article or essay he had already written but never published, and send that on. So he turned hopefully to his bath. Being of a whimsical as well as an eccentric nature, he decided to get some fun out of the proceeding. Calling in four children—three girls and a boy—he told them he wished one of them to dip for an article in the bath, and the other three to look on and see that all was done fairly. The boy was then asked to dip first, while the girls looked on.

'Get ready,' said De Quincey; then 'Dip.' The boy plunged his hand into the untidy mass of papers and after fishing about for a little, on the word 'Haul up,' brought to light a sealed envelope and handed it over to the eldest girl. With much merriment 'Portia,' as De Quincey named the girl for the occasion, announced that the envelope contained an invitation to a dinner, which, on closer inspection, proved to be four years old!

They turned to the bath again. 'Prepare to dip'; then 'Dip,' shouted De Quincey, and the boy plunged his arm up to the shoulder in the mass of papers. This time, when the hand came out, it brought with it a dun, or account, which had not been paid.

Again the boy dipped, and again he brought up an account, this time more formidable than the last one.

In disgust De Quincey called for another dip; but this one was no better, for it only produced a letter from a friend in which he scolded De Quincey for his delay in writing.

A fifth and last dip was demanded and agreed to; and, to bring luck, Portia was asked to become the dipper. After a long pause, while she fished about in the bath, the word 'Haul up' was given, and up came her hand with a sheet of clean paper, untouched by pen.

De Quincey pretended that the blank sheet meant that nothing could be done for *The Athenæum* because his luck was out, but Portia decided the matter for him. 'Oh no,' she said. 'This is *carte blanche* for receiving your latest thoughts. This is the paper on which to write your article for *The Athenæum*.'

So De Quincey took the paper with assumed dislike and proceeded to write, at top speed, an essay on Astrology, full of the clever wit and humour for which he was famous.

We sometimes look upon the New Year as a kind of Lucky Dip. What will the year bring us, we ask? Will there be pleasant things like invitations to parties, or unpleasant things like sharp reminders of our faults and failings? We cannot tell. What we do know is that we can only fulfil God's demands on us by our own efforts. It is as if at the beginning of each new year God put a sheet of clean paper into our hands and bade us write on it. And into the story we write will go all our deeds and our words and even our thoughts. For these make up our work, and our life, and our character. Attend to that, and you can leave the rest to God.

St. Paul, writing to the Philippians, reminds them first that God hath highly exalted Jesus; then he adds: 'Wherefore, my beloved brethren,' work out your own salvation with fear and trembling, for it is God who worketh in you, both to will and to do of his good pleasure.'

It is not safe to depend upon what your luck will bring. Do your best, and God will see to your reward.

The Christian Year.

Fourth Sunday in Advent.

Red Letter Days.

By the Reverend Philip W. Lilley, M.A., Rhu, Dunbartonshire.

'As the days of heaven upon the earth.'—Dt 11^{21}.

A traveller who lately paid her first visit to Iona was asked by the old Scottish gardener on her return to the mainland where she had been. (Evelyn Underhill tells the story.) When she told him, he said, 'Ah! Iona is a very thin place!' She asked him what he meant by a thin place and he answered, 'There's very little between Iona and the Lord.' If you have ever been to Iona you will easily understand what the old gardener meant. For there are certain places which make you feel that somehow heaven is not far away but indubitably near. Jacob felt that at Beth-el when he exclaimed, 'This is none other but the house of God, and this is the gate of heaven.' And thousands of years after that Francis Thompson had a vision not unlike Jacob's amid London's crowded thoroughfares in which he saw

> the traffic of Jacob's ladder
> Pitched betwixt Heaven and Charing Cross.

He saw

> Christ walking on the water
> Not of Gennesareth, but Thames!

Now what is true of certain places is equally true of some outstanding days in man's life. The days are marked and are for ever after memorable because of what men and women experienced on them.

> There come unusual days which on life's plain
> Stand out for memory's gaze—days of rare joy,
> Or startling incident, or unhoped gain.

ney may be called 'days of heaven upon the rth.' It is a striking phrase and suggests the any-coloured experiences of men, when one looks it from various angles. Which then are the ys which come under that category?

To begin with, are there not some *days of such perb beauty* that the best way to describe them just to fall back upon the words of our text d call them 'days of heaven upon the earth'? e pomp and pride of summer sometimes con-rain us to say, 'What heavenly days!' You n recall such days, when the air was soft and the n shone in all its splendour. There was 'no rice on the lavish summer' that day. The trees ere clad in their tender green leaves and the rk sang loud on high; the grass beneath your et was like a carpet, and the blue sky spoke of ie over-arching love of God; the still waters of ie Highland tarn reflected the face of the heavens, hile around its fringes the green sward mingled ith the gold-brown sand. Or, some morning rly you saw the ancient marvel ever new of ie sun streaming down upon the bejewelled eadow, and at the close of day the dark purple lls on the far horizon were edged by a strange nearthly luminousness as the great sun slowly nk. Then there were autumn days—the corn-elds extended like a cloth of yellow gold—when ie trees still wore their summer garb but now ie leaves were red and crimson and russet-brown nd were changing their tints every day. 'Days f heaven upon the earth,' yet no mere fancy icture.

Did not Charles Lamb write thus of the day on hich he visited the Wordsworths and waded up ie bed of the Lodore and clambered to the top f Skiddaw? 'It was fairyland, that day will and out like a mountain in my life.' And rowning thus painted a spring dawn in Italy n an important day in the life of a little girl:

Day!
Faster and more fast,
O'er night's brim, day boils at last:
Boils, pure gold, o'er the cloud-cup's brim
Where spurting and suppressed it lay,
. . . . . .
But forth one wavelet, then another, curled,
Till the whole sunrise, not to be suppressed,
Rose, reddened, and its seething breast
Flickered in bounds, grew gold, then over-flowed the world.

or all this extravagance of beauty poured out efore our eyes, we do thank God and pray that e may ever have eyes to behold it and hearts to dore the Author of all beauty. On such days eaven seems to draw more near.

In the second place, there are *days of intellectual wakening*, so rich and epoch-making in the lives f men that when they try to assess their value, ords seem poor, weak things and they fall back n this vivid phrase and describe them as 'days f heaven upon the earth.' These were days in en's lives pregnant with promise and far-reaching ssibilities—days when the faculties of thought and imagination were quickened and enlarged and men and women were conscious of new powers stirring within them. There was that day when John Keats, the son of a stableman and a mere boy asked for a copy of Spenser's *Faerie Queene*. As he read the poem, his soul was awakened within him and the poetic genius which had been slumbering there was fanned into a bright flame. He found in Spenser's fairyland a world of enchantment and under its influence he became another being.

There was the day when Robert Chambers discovered *The Encyclopædia Britannica* in an attic and described his find in these words: 'It was like cutting a window in a jail through which I saw the world and the heavens beyond.' Mark Rutherford also tells of a day when he discovered the poetry of William Wordsworth: 'One day, a day I remember as well as Paul must have remembered afterwards the day on which he went to Damascus, I happened to find amongst a parcel of books a volume of poems in paper boards. It was called *Lyrical Ballads*, and I read first one and then the whole book. It conveyed to me no new doctrine and yet, indeed, the change it wrought in me could only be compared with that which is said to have been wrought on Paul himself by the Divine apparition.' Days when such joy and satisfaction and enlargement of heart come into men's lives, we may well call 'days of heaven upon the earth.'

Lastly, and of supreme importance, there are *days of spiritual decision* which are worthily described 'as days of heaven upon the earth.' These are days on which God draws near to the soul in a personal and intimate way, and speaks so clearly that it can never doubt His voice. And is not *the* day of days—the day of heaven upon the earth—that one on which the soul is set free from the dominion of sin and its chains have been broken through the liberating power of Christ. Of all the miracles of which we can read, this miracle of transformation is surely the most wonderful. Here is the account of a conversion which was complete and permanent as it was also unexpected. It was included among documents collected by Professor J. H. Leuba, and printed in the 'American Journal of Psychology.' The young man whose nature was so utterly changed had led a reckless and licentious life. Here are his own words: 'So I lived and would probably have gone on living, had not God turned me around and compelled me to go on another road. . . . I was converted in my own bedroom in my father's rectory house at precisely three o'clock in the afternoon of a hot July day. . . . It was here that God met me face to face. . . . No words were spoken to me, my soul seemed to see my Saviour in the spirit and I rejoiced there and then in a conversion so astounding that the whole village heard of it in less than twenty-four hours.' This miracle of miracles takes place when the soul comes into living contact with the redeeming love of God. God and man meet and man's soul enters upon a new path and receives a new direction and purpose and in this way finds

fulness of life. God has called and the soul has answered.

He drew me, and I followed on,
Charmed to confess the voice divine.

But, mark you, the soul must answer. It is idle to suppose that we are merely passive instruments and have nothing to do. We have to make our own decision and throw all the strength of our wills into a definite and deliberate act. Having seen the meaning of the new life, we must choose and interpret it and work it all out in our everyday life. Indeed, we may well call the experience 'the leap of the soul into life.'

Which do you consider to be the most important days in man's life? Some, I imagine, would reply —the day of one's birth, the day of one's marriage, and the day of one's death. The New Testament, however, continually speaks of another day which it regards as of paramount importance. It is referred to as 'the Day of the Lord,' 'the Day of Christ,' and 'the Day of Salvation.' For all the New Testament writers this is *the* day of days—a day so fraught with unspeakably great issues that its grandeur and solemnity cannot be exaggerated. And the Day of Salvation is in one sense ever present. '*Now* is the accepted hour, *now* is the day of salvation.' 'To-day if ye will hear his voice, harden not your hearts.' That day may be yours at this moment. If we were only to listen with our hearts and consciences and answer with the whole strength of our wills, and were to surrender our whole personality to Christ, would not that be for each one of us a day of heaven upon the earth?

Christmas Day.

Crowded Out.

By the Reverend W. H. Murray Walton, M.A., Vicar of Bromley.

'There was no room for them in the inn.'—Lk 2^{7}.

Christmas is essentially a happy time. To the children of the family it is the jolliest day in the whole year, with its Christmas presents and Christmas tree and Santa Claus, and, perhaps best of all, the giving of the mysterious and much worked present, which has been kept as a special secret from Mummy and Daddy, except when it leaked out, a not very infrequent occurrence. Even to older folk who have left childhood far behind there comes a feeling of humble thankfulness as a card here or a letter there tells us that we are not forgotten by our friends. Then, too, at Christmastide comes the opportunity of doing those little acts of kindness which the Christmas spirit seems somehow to call forth and which do so much to lighten the otherwise drab colour of life. Somehow at Christmas we lay aside for a few short hours the cares and worries of the world, and once again capture the child-spirit we have lost.

But Christmas is above all a time of joy because of the event it commemorates; indeed we can never know what its deepest joy is unless we keep ever before us the One whose birthday it is. Fo other things, however pleasing they are, by thei very nature are of a transient character. Wh Christmas Day itself is only one day in thre hundred and sixty-five! But the event tha Christmas marks is of the stuff of the eternal All the way down the centuries in ever widenin circles it has brought joy beyond description t countless multitudes who have seen in Christma the One of whom Christmas tells. For to all me the good news is that 'the kindness and love o God has appeared,' in human form, speaking in language we all understand, and appealing to u and drawing us to Himself.

Christmas then is a day of joy. Has it eve struck you that it is a day of tragedy too? don't refer to the massacre of the innocents whic followed possibly weeks or even months after wards; but a tragedy which happened on the da itself. But let us get back to the scene on the firs Christmas Day, when in the seven hundred an fifty-third year of Rome's history Cæsar Augustu sat on the imperial throne. How has the poe described it?

It was the calm and silent night!—
Seven hundred years and fifty-three
Had Rome been growing up to might,
And now was Queen of land and sea!
No sound was heard of clashing wars;
Peace brooded o'er the hushed domain;
Apollo, Pallas, Jove and Mars,
Held undisturbed their ancient reign,
In the solemn midnight
Centuries ago!

And because the empire was at peace Augustu decided that the opportunity had come for hir to put through a long-cherished plan—to tak stock of the man-power of his empire. But census then could only be done in bits and pieces The first stage had been carried through in Egyp a few years before, where partly by way of tria and partly with the intention of putting a chec on the steady drain of the country population int the towns the experiment was tried of makin everybody return to their native home in orde to register. The results had been satisfactory an so it was decided to apply it to Palestine alsc city by city, town by town, village by village And thus it came about that word reached th house in Nazareth that Joseph and Mary, bein both of Bethlehem stock, should report themselve by a certain day at their home town some sevent miles to the south. Whether in view of the stat of Mary's health or the distance they had had t come, we know not, but anyhow it was late int the night when they finally presented themselve before the one inn that the town possessed, onl to be told that there was no room. 'We ar already full to bursting point and we cannc squeeze in even one more; it is no good; yo should have booked rooms in advance.' 'But and we can well imagine how Joseph would g on to explain how in view of his wife's conditio it was absolutely necessary that she should hav accommodation. And we can picture the kindl

andlady, rapidly sizing up the situation, going round to one and another of the rooms and asking if anybody would be prepared to give up their space for this poor woman—and here comes the tragedy—everyone refused. They had got there first, they, too, had had a long journey and were tired, and even if she were hardly circumstanced she had arrived too late—and, well! it is just too bad. The innkeeper was perplexed; what could she do? And then there flashed across her mind, 'There's the stable (probably in a cave below the house), where at all events there will be more privacy, and there's plenty of straw.' And we can picture the proprietress trying to give a helping hand to prepare for the coming of the little Stranger. While this homely and very human scene was going on down below, Jacob Bar-Simon and Jonathan Bar-Israel and Levi Bar-Gilead, and others of the party were making merry up above, excited over the untoward event that had brought them together, telling of their adventures on the way, and listening with interest to some of the old folk as they 'reminisced' of what life in Bethlehem had been like fifty years before, and how the younger generation to-day are getting quite out of hand. And all the time they were missing the stupendous event which was happening down below.

O strange indifference! Low and high
Drowsed over common joys and cares:
The earth was still—but knew not why:
The world was listening—unawares.

It is not that these men and women were indifferent to the coming of the Messiah; the world was too full of strange rumours of some coming One for them to allow this. Only the religious leaders, secure in their vested interests, had no wish to see anything disturb 'the even tenor of their ways.' But the common people were looking eagerly for a leader who would 'save his people Israel' and bring to their native land the freedom they had lost. At that particular moment however they happened to be occupied with other things. How is it St. Mark puts it? 'These are they that have heard . . . and the cares of the world, and . . . the lusts of other things entering in, choke the word.'

When in after years they heard for themselves the prophet of Galilee, and maybe felt His gracious touch on their fevered brow, I wonder what they must have felt like as their memory took them back to that winter night when they had refused to make room for a poor woman in her hour of greatest need.

But if 'the lusts of other things' had stifled the deeper longings of the guests within, it was not so with the folk outside. Certain simple shepherds caring for the Temple flocks on the hills of Judæa had seen angels who had bid them go to Bethlehem and 'see the thing which had come to pass'; they were men who lived close to Nature, in touch with the primitive realities of life, and so perhaps more responsive to eternal things. And then there were the quest men from afar, who had travelled many miles to find the One of whom the star spoke, humble seekers after truth, 'aliens from the commonwealth of Israel.'

I wonder in which group we should have been found had we lived at that time? As I look out on the world to-day, growing harder by reason of the immensity of suffering it has had to endure, busy as never before with the increasing tempo of life, letting the unseen values slip out from an already overburdened existence, I wonder what sort of welcome we should have had for the Christ-child. Perhaps God has brought some of us here this Christmas morning to speak quietly to us and say: 'Don't let these things get crowded out; they are too important. I know you are busy and tired—

Thou art very weary; I was weary too—

and there is so much to occupy time and attention nowadays, but these things of the Spirit are first things, "top-priority" you would call them to-day. They make all the difference to life if you give them their proper place, lighting up the path of your way, bringing peace for anxiety, a quiet courage when material things tend to get on top, and new hope when the lamp of faith burns low. You have made a start this day, for you have come to worship. Go on worshipping, and as you do so the wonder of the Child, who as grown man became your Saviour, will break in on your heart, filling it with a joy you have never known before. There will be no place for tragedy in your life, for you will have found the Christ, and in the chambers of your heart have given room to your Lord.'

First Sunday after Christmas Day.

The Incarnation: Event and Experience.

By the Reverend T. Tudor Rhys, B.A., B.D., Hinckley.

'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'—Jn 3^{16}.

Events just happen. Christmas comes and goes, the old year gives place to the new, governments rise and fall, wars flare up and die down, and all these happenings pass over us, leaving us pretty much as we were before—unless we allow the event to become an experience.

How does an event become an experience? Think of any event you like—your own birthday, somebody's death, you meet someone. Every event does three things: it makes us an offer, it gives us a warning, and it throws down a challenge.

There are several descriptions in the New Testament of the event that happened in Bethlehem. 'And the Word was made flesh, and dwelt among us. . . .' And there is the great Jn 3^{16}. Let us take that account and strip it of all but the bare event. We are left with three words: God—Gave—Son. But what an event! Look at it pictorially. When you bend over that manger at Bethlehem what you are looking at is a baby; what you see is God. Think of it theologically. At that particular time, in that particular place,

through that particular person, it was the infinite, eternal God who was entering human history and becoming incarnate in human flesh. What an event! One scholar calls it the 'supreme paradox,' others have called it the 'stumbling-block of particularity.' But there it is, the Event. God was in Christ. . . . The Word was made flesh. . . . God gave his Son. . . .

How can that Event become to us something more than a happening in history, more than a date in the calendar? How can the Event become an experience? Only by our accepting the offer that it makes, by our heeding the warning that it gives, and by our taking up the challenge that it throws down. Only by our personal response. And that means answering three questions about the Event itself: (1) How was it possible? 'For God so loved.' Love made it possible. (2) Why was it necessary? 'Should not perish.' Sin made it necessary. (3) What was the consequence? 'Have everlasting life.' Life was the consequence.

With the help of these three questions and their answers we can now go on to ask the meaning of that great Event. It means: (1) God looking at the bright side. The optimism of God. (2) God facing the dark side. The realism of God. (3) God providing for the other side. The thoroughness of God.

1. *God looking at the BRIGHT side. The Optimism of God.* When you say that a person is optimistic, you must go on to ask what is he optimistic about?

There is plenty of optimism in the world to-day. The air is humming with it. Yet, the strange thing is that the characteristic words of to-day are: Fear, Failure, and Frustration. In spite of all the optimism! What sort of optimism, then, is it? There is the optimism of the communal man. That is Sovietism. There is the optimism of the regimented man. That is Fascism. There is the optimism of the militarized man. That is Imperialism. There is the optimism of the mechanical man. That is Industrialism. And there is the optimism of the majority man. That is Democracy. There is no lack of optimism in the world just now.

But what about man as man? What of man in himself? What of human nature itself? The answer is that it isn't so much that man has lost faith in God to-day as that man has lost faith in man. Men no longer believe in one another. But how can that be, with all this optimism about? Let me give another example. There was once a philosopher named Thomas Hobbes and he was a great optimist. He was so optimistic about man in the mass that he wrote a book about it and called it *Leviathan*. But what was his view of man as man, of human life in itself? He gives the answer himself in chapter thirteen: '—— and the life of man, solitary, poor, nasty, brutish, and short.'

But our text tells of the optimism of God. Wherein does the optimism of God lie? Let us refer back to the first of our three questions about the event of the Incarnation: How was it possible? 'For God so loved . . .' It was love that made it possible. God's optimism consists in that He believes that man can and will respond to that love. That is a word directly for to-day. What lies at the root of much of the fear, failure, folly, and frustration of to-day is that man seems to have lost faith in his own power to respond to anything better than himself, to anything higher than human impulse, human expediency, human necessity. But God thinks better of man than man does of himself. God still believes that man can look higher and farther than his own horizons, can respond to the love that comes down from above. That is what the great event of the Incarnation offers, and that offer is still open to-day.

2. *God facing the DARK side. The Realism of God.* One side of Shakespeare's genius was his sensitiveness. I have read that he himself was so appalled by the extent of human suffering and the malignity of human evil that his mind nearly gave way. 'The pity of it, Iago! O! Iago, the pity of it, Iago!' And there is the cry of Hamlet:

> The heart-ache and the thousand natural shocks
> That flesh is heir to.

Flesh! Yes, and it was the garment of that very same flesh that the Son of God took to Himself. Nay, more—'And the Word was made flesh.' That was God facing the dark side. That is the realism of God.

The story is told of St. Vincent de Paul that, one night, he brought in a little abandoned baby which he had rescued from the cold and asked his Ladies of Charity to take care of it. They refused. They were shocked. They replied that such babies are the children of sin and that, as such, God wishes that they should die. St. Vincent rose up in wrath and cried out: 'When God wishes someone to die because of sin, He sends His own Son to die.' He does. He faces the worst. He gave His only begotten Son. He faced that dark side. Our second question asked: 'Why was it necessary?' The answer was that it was sin that made it necessary—'should not perish.' God faced that, the dark side. To meet the tragic human situation to-day there is all the realism of God, did men but believe it. Oh! that the Event might become an experience!

3. *God providing for the OTHER side. The Thoroughness of God.* There is one fact that makes the pomp of kings ridiculous, and the plans of the planners and the philosophies of the wise, and that is the fact of death. Just as walking is a postponed falling, so is living a postponed dying, and every birth is the first step to the grave. If your philosophy of life cannot deal adequately with the fact of death, then it is, as a philosophy, inadequate.

Now, God is nothing if not thorough. 'He which hath begun a good work in you will perform it until the day of Jesus Christ.' When we look at the Babe in the manger we say: 'How fond God is of little things!' or, 'How God must believe in the possibility of small beginnings.' He does, but the 'small beginning' that God made that day in Bethlehem cannot be fulfilled within the limits of this world of space and time. When

God gave His Son He was initiating something that demands the scope and range of the eternal world for its fulfilment, and when God begins a thing He will see it through.

What we call the immortality of the soul needs no human argument to support it, it is already implicit in the Incarnation. May the Event, in that grand and final scene, become an experience.

Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew.

SECOND SUNDAY AFTER CHRISTMAS.

Prologue to St. John's Gospel and Prologue to the New Year.

BY THE REVEREND CANON T. GUY ROGERS, B.D., M.C., LONDON.

'Grace and truth came by Jesus Christ.'—Jn 1^{17}.

St. John sees the world as a theatre of the Divine activity. He sees the Word made flesh and light falling upon human history. The light rests upon every man 'as he cometh into the world.' Our lives are to be adapted to something which is already there. There is some one ready to meet us, some one to go with us on life's journey. Just as St. John's Gospel illustrates and expounds the gospel of the Word made flesh, illuminating the meaning of all human life, so our lives throughout the coming year may reflect the 'prologue' which we study to-day.

'Grace and Truth.' Note these doublets: 'Righteousness and Peace,' 'Mercy and Truth.' They are not to be confused with the rhetoric of Hebrew poetry in which the second strophe merely amplifies the first. Here is the deliberate conjunction of two streams—a spiritual meeting of the waters which are henceforth in unison to enrich the soil.

'Grace *and* Truth.' We are more accustomed to think of grace coming into the world by Jesus Christ than truth, though even here our thinking is often vague and unrealistic or perhaps academic or ecclesiastical. What did grace mean for the early disciples? What does it mean for us? Much better to observe its presence and to mark its effects than to attempt a definition. When God 'gives power to the faint and to them that have no might increaseth strength'—that is grace. When God keeps 'in perfect peace' the man whose mind is stayed on Him—that is grace. The message to Joseph, 'He shall save his people from their sins' is a message of grace. When we drink of the brook in the way' in sacramental worship we are receiving grace. When personal relationships are established between us and Christ grace comes to us through the resulting friendship. The outflowing of His personality is grace. The work of His Holy Spirit in the heart is grace. There are endless ways of thinking of how grace is given but in every case to the Christian it implies the lovingkindness of God revealed in Jesus Christ and operating in our lives to redeem and save, illuminate and bless.

On the whole we may be said to have a fairly firm grasp on this aspect of our debt to Christ. Life teaches us, often with great severity, to cry out: 'Who is sufficient for these things?' We are glad to find the answer not simply in collective security—'Our sufficiency is of God,' but in such a personal assurance as Paul received from Christ: 'My grace is sufficient for thee.'

But what about the other aspect of our debt? 'Grace *and* truth came by Jesus Christ.' How often is this unrealized or ignored? Yet if Christ has no relation to reality His claim to be the giver of grace would quickly be invalidated. Here the New Testament makes no mistake. The two are closely knit together and we separate them at our peril. Note the reiteration in the prologue itself: 'We beheld his glory full of grace and truth.' Note the emphasis in the Gospel: 'I am the way, the truth, and the life.' 'If ye continue in my word ye shall know the truth and the truth shall make you free.' Note our Lord's prayer for His disciples: 'Sanctify them through the truth' and His description of the Comforter to come: 'When he the spirit of truth is come he will guide you into all truth.' Recall the conversation with Pilate: 'Art thou a king then? Yes, I am a king. I came into the world that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.' Do we realize that as Christians we are citizens of no mean Kingdom—the Kingdom of the Truth—and that Jesus is its King?

How important is this second aspect of our debt. We confront a world in which the search for reality is urgent. Standards are in complete confusion, religion is regarded as myth. If Christianity is not to be dismissed as a cult its relation to truth must be reasserted and expounded with a new vigour. The gospel of the grace of God, which may mean so much to us subjectively, cannot last long unless Christ is shown to be the truth without which a community cannot continue to exist in freedom and fellowship. Evangelism takes on a wider and wider meaning as we see it in relation not to one half but to the whole of what 'came by Jesus Christ.' I have found in speaking in industrial canteens astonishment when I explained that truth was an integral part of the message of the Christian gospel. Yet how could it be otherwise?

In what sense then shall we speak of truth coming by Jesus Christ? We make no claim to provide scientific truth if by that is meant truth in relation to the world of phenomena. Nor are we committed to the phraseology of the philosophy of Christian 'science.' It is in the world of human relationship that truth as it came by Jesus Christ is manifested. He teaches men how to live and we believe that in His person, in His teaching, His life, death, and resurrection the true answers to the problem of living are to be found.

Take the questions which present themselves unceasingly to the human mind: What is the meaning of life? Its background is eternity and

its centre is God. Human life must orientate towards Him. Then only is 'the vext needle perfect to her poles.' Only in 'obedience to the truth'—this supreme and over-riding truth—is salvation to be found. Out of its acceptance can come purpose, endurance, and fidelity.

What is the meaning of death? A movement into other scenes, with the character and personality achieved in this life! The time of my 'departure,' said St. Paul, is at hand. He might have been speaking of taking a ship across the Ægean Sea. He had learned to see death through the eyes of the Risen Jesus.

How are we to live with one another? The truth Jesus showed us is that we are to live as citizens of the Kingdom of God, that we are all God's children, the strong and the weak, that we should live together as members of one family and adjust our quarrels and adapt our interests in that knowledge.

It is no mere whim on the part of the Christian when he claims that there is a Christian solution for the problem of living together. In his own realm he has as much right to be heard as the scientist has in his. Without undervaluing the contribution made by other leaders or teachers, he claims on evidence a pre-eminence for Jesus where human relations are concerned. Even while recognizing the practical difficulty of applying truth as it is in Jesus to such questions as those of race discrimination, war and peace, economic adjustment, the conviction remains that it is within the compass of the Christian faith and practice that the solutions are to be found. There is in short a Christian way of life which transcends the British or American or Soviet way of life. Its guiding principles as well as the power for living it are to be found in Jesus.

Here then is our debt—our twofold debt which we gratefully acknowledge at the prologue of the year. We recognize its significance for the world and for our own individual lives. The world, wherein so many false prophets have arisen, may be slow to acknowledge its debt and go still blundering on its unhappy way, but we can rejoice in the grace that saves and the truth that guides. There is a Christian way in which families can live together making little of their irritations and much of what they hold in common. There are true standards by which the choice of life work may be decided. There is truth to be learned about people and money and books and leisure. The debt that we owe to Christ is far greater than we know. 'Put all things to the test, hold fast that which is good.'

Nor is it ourselves only but the Church to which we belong which needs to refresh itself, and to regain its sense of proportion, by recognizing this close relationship of grace and truth in its proclamation of the gospel. How large looms the grace of orders, the grace of sacraments, in our minds. How easy it is to become controversial and to claim some monopoly of grace which does not exist. But the 'truth' that came by Jesus of universal love and fellowship acts as a corrective, and brings back personal relationships into the interpretation of grace. Truly we can only separate the two at our peril.

Let us therefore both as Churchmen and as ordinary, simple individuals accept the twofold gift and go our way, on our guard against abuse of one or other and rejoicing in Him to whom we owe both. Let this year become a worthy expansion of our prologue—in faith and practice, in honesty and love.

First Sunday after Epiphany.

The Mediate and Intelligible Christ.

By the Reverend Harry Galbraith Miller, B.D., Inch, Stranraer.

'Now ye are the body of Christ, and members in particular.'—1 Co 12^{27}.

Repeatedly the Apostle Paul insists that the Church, if it is to be a true Church, must be the body of Christ. It must be the manifestation of His presence in the world: a real continuation of His Incarnation. If it is true to say that where Christ is, there is the Church, equally it must be true to say that where the Church is, there Christ will be found. Only when this is the case does the Lord become all that He wills and is willed to be—a power visibly present and active in the world for its comfort, its inspiration, and its redemption.

There is scarcely need in these days to dwell upon this truth. All Christians recognize in theory, though unfortunately not in fact, that Christ has no hands except our hands to do His work; that He has no feet except our feet to run upon His errands; that He has no mouth except our mouths to speak of His truth. It is recognized, I say, in theory, but it is often forgotten in practice. 'Why does God do nothing?' people ask, bewildered by the misery and wickedness that are rampant in the world, and forgetful that it is through His body, that is through the Christian Church (which means ultimately through them individually and collectively), that He wills to work. Too much time is spent considering the theoretical problem of the existence of evil; too little time is given to that self-consecration which would enable the pity of Christ to act through us.

Let us admit it frankly, although it may perchance involve us in some theological difficulty, that the mind is to a large extent dependent on the body and limited by it. If a man's body be diseased, or if it be maimed in any way, or if through paralysis of the nerve centres it will not respond to the orders issued by the will, then that man is hampered and handicapped. He has to stand aside and wait, leaving to others the tasks that he himself would most willingly perform. Is it too bold a flight of imagination, I wonder, to say that many a time God Himself stands by, consenting to inaction, because His body, which is the Church, is too impotent, too wasted with disease, too maimed and mangled by fighting and quarrelling, to carry out the commands of His will? I should not like to have to defend such a statement theologically, and yet I know only too well

what a feeble limb I am to Christ, and how seldom He is able to work through me. We are the body of Christ, and what a blind, deaf, stunted, palsied body it is for so daring and gallant a spirit.

Yet it would not be true to say that Christ is at the mercy of His body. We see from many gallant examples that no real man is ever completely at the mercy of his physical part. The spirit dominates and drives the flesh, and forces it against all reason to do its bidding. Many a man has lost through war the sight, or hearing, or limbs, on which his livelihood depended, and has yet refused to be beaten, and, forcing his rebellious body to serve him, has in spite of all the odds found again a rich, full, useful, and happy life. Is it then such matter for wonder that Christ, that indomitable One, should triumph gloriously over the handicaps and limitations of His too frail and impotent body? The strength and the potentiality of a body lie in the quality of the spirit which informs it, therefore the strength of the Church, in the last resort, is not the strength of you and of me, but the strength of Christ. Time after time we are amazed by the miracles that this frail Church performs. It seems so weak, it is so obviously dying—and yet the Spirit within it will not let it die, but galvanizes it into activity and sends it forth to conquer, while the world beholds its prowess thunderstruck. Even the wind and the sea obey Him, men said wonderingly, but much more amazing than that, even the dead souls of men hear and obey His voice.

Being members of one body, as Paul repeatedly points out, Christians have different functions to perform. In this Epistle to the Corinthians he speaks of the differing functions of the Apostles, who founded the numerous churches and exercised authority over them: the prophets, wandering preachers who had no settled field of labour but would go wherever they were needed and remain there as long as they were required: teachers, who were resident pastors and exercised a settled ministry. But he does not limit the activities of Christ's body simply to the specialized work of the Christian ministry. Medical skill is included in his catalogue, the power of organization and even the ability to render loving service. And behind this noble list troops a great company of lesser functions, too many to be mentioned, and yet each one important to the efficient working of the body. A famous preacher tells of the man who when asked what he did as a Christian replied, 'I bake,' and stuck to this claim though pressed to say whether he taught in the Sunday school, sang in the choir, helped in any church organization, or preached at street corners. His function as a member of Christ's body was, he knew, to bake bread. Each one of Christ's people is called to his own particular function for which he is particularly suited. The body cannot be perfect until all its parts function perfectly. We know that often the human body is thrown out of health by some obscure and apparently unimportant part ceasing to function normally. Some gland, it may be, the function of which is barely understood, may by a slight variation in its secretions produce deformity, or insanity, or death. If the analogy may hold, the solemn fact confronts us that even one Christian who fails to perform the proper duties of his station may poison the life of the entire body of Christ. It may be truer than we think that

> A dog starv'd at his master's gate
> Predicts the ruin of the State.

It is noteworthy that when Paul discusses the body of Christ and the differing functions of its members, in the Epistle to the Ephesians, in the Epistle to the Romans, and outstandingly in this to the Corinthians, he ends invariably with a passionate appeal to cultivate the spirit of love. 'Covet the best gifts; and yet show I unto you a more excellent way, for though I speak with the tongues of men and of angels, and have not love . . . I am nothing.'

This insistence upon the primacy of love is not difficult to understand. Love was the driving power of our Lord's life on earth, and a Church lacking in love would be a lamentable parody of the body of Christ. Having loved His own which were in the world, He loved them to the uttermost. His love endured not 'to the edge of doom' only, but beyond the edge of doom. Not even at Calvary did it falter, and Peter, the heart-broken, found it still undiminished when the Risen Lord met him with forgiveness beside Gennesaret. It is simply not believable that such love should grow less with the passage of the centuries. Time destroys most things, but this is of eternity and cannot change or decay. Unless, therefore, the Church can show the most excellent gift of love, men will be justified in saying that they do not recognize Christ here, and that this cannot be His body.

Those who are not of the Church question our love in two particulars. They point out the lovelessness of member toward member, for they are quick to notice that all is not harmony within those congregations with which they are acquainted. It is not true that Church people are any more quarrelsome, any more touchy, any more vindictive than other people. If comparisons were possible, I should not be surprised if they were proved to be on the whole *less* ill-natured than their neighbours. But that is not the point. The world looks to see in us conspicuous love and generosity, and not finding it, suspects the value of the Christian Church.

People question, however, not only our love to one another. They question our love to the world at large. Not only do they often meet with a very frosty welcome if they try to enter the Christian fellowship, but, what is more disastrous, they suspect the motive behind our approach to them. They feel—rightly or wrongly—that we are more concerned to make the Church a success than we are to help them through their perplexities to peace with God. Did not Christ say that whosoever will save his life shall lose it? How then does it become the Church, which is His body, to be so obsessed with its own survival and its

own well-being? Surely Paul is right when he insists that nothing less than Christ's self-forgetting love is worthy of His members—that love which saw the hungry multitudes and was moved with compassion. No one is truly human without love. Bacon remarks bitingly that without love 'man is a busy, mischievous, wretched thing, no better than a kind of vermin.' *A fortiori* the body of Christ without love is a travesty of the essential character of the Church.

When the world sees love within the Church, and love radiating from the Church, then doubt not that the world will recognize the authentic Spirit of Christ. When He lived on earth the sinful and the needy sensed His love, and by its power were drawn to Him. They came often in shame, often hesitant and shy, but they were emboldened to come because they knew instinctively that He would never cast out any who came to Him. Still to-day He desires that men should come unto Him and find rest, and still to-day the hearts of men are weary and heavy-laden, craving—though they scarcely know it—the sympathy and love of Christ. How shall they find Him unless His Church draw them to Him? And how shall the Church draw them unless they are assured that the Church loves them and that within it they will find comradeship, understanding, sympathy, and that love which casts out fear?

It is a challenge for all. All are not apostles; all are not prophets, nor yet teachers nor miracle workers. But all can show the most excellent gift of love, and showing it can help—not frustrate—the purposes of Christ.

Contributions and Comments.

Spatial Imagery in New Testament Teaching about the Kingdom of God.

Progress in theological studies, as in any other sphere of human learning, depends not so much upon laborious accumulation of data or brilliantly conceived hypotheses as upon the good fortune to have asked the right question. A whole period of careful study may fail to yield fruit commensurate with the amount of painstaking work involved simply because it has been attempting to solve the wrong problem. The modern discussion of the conception of the Kingdom of God in the Gospels has been singularly fruitful, but it seems certain that we have now reached a point from which little or no further advance can be made along the lines on which we have been working. The questions that opened up such a promising field of research and speculation have served their purpose and it is essential that, as far as is possible, we should approach the subject with fresh minds, admitting possibilities to which we have not yet given serious consideration.

This is particularly true of one of the passages around which controversy has raged most fiercely. There is no need to remind readers of Professor Dodd's assertion that ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ means 'The Kingdom of God has come,' and of the way in which scholars have either strongly repudiated or enthusiastically accepted his point of view. The surprising thing is that both sides seem to take it for granted that only two interpretations are really admissible: either the Kingdom of God will soon be here, or the Kingdom of God has already arrived. That there is a third possibility is mentioned in the course of one of Professor Dodd's treatments of the matter: '"The time has reached fulfilment, and the Kingdom of God has drawn near. Repent and believe the Gospel." On the face of it this might mean either that the Kingdom of God is near in point of time, *i.e.*, that it will soon come; or that (in spatial metaphor, cf. Mk xii. 34) it is within reach' (*The Parables of the Kingdom*, 44). Is it not possible that we are here confronted with the employment of this spatial metaphor? Possibly the name of Dr. A. T. Cadoux may be invoked in support of this contention, but it is by no means clear whether that is what he has in mind in his *Theology of Jesus* when he says that '"at hand" must mean "within reach" not soon to become so, for otherwise the time would not be "fulfilled"' (p. 46).

The suggestion might come under grave suspicion if this were the only occasion on which spatial imagery were employed in the Gospels with reference to the Kingdom of God. But even the most cursory glance at the New Testament shows how frequently such symbolism is used. The Kingdom can be 'entered into' (Mt 21^{31}, etc.). People can be 'in' it (Lk 7^{28}) and can be 'cast out' of it (Mt 8^{12}). A wise lawyer can be told, 'Thou art not far from the kingdom of God' (Mk 12^{34}) and inquisitive Pharisees are answered, 'The kingdom of God is among you' (Lk 17^{21}).

The resulting conception is one that gives theological satisfaction. God's rule has indeed come, is here among us in Jesus. The powers of the world to come have broken into this present human world. But even God's rule has to stop short at the frontiers of our human personalities. We can allow it to break into our lives with all its transforming power, or (to turn the picture round) we can enter into it, finding meaning and satisfaction in it. The Kingdom that has drawn near to us calls for immediate decision on our part: it comes both in promise and in judgment.

S. Ivor Buse.

Leicester.

St. Luke and the 'Western' Text.

W. B. Sedgwick's revival of Blass's theory that Luke may have revised his own Gospel, thus giving rise to the δ-text, re-opens an interesting point.

One of the main authorities for the δ-text of the Gospels is D; in Lk 24^{34} D has the reading λέγοντες instead of λέγοντας. This reading would make Cleopas and his companion on the road to Emmaus the ones who announced that Jesus had appeared to Peter; which would, of course, imply that Peter himself was that companion, and that the whole story (twenty-two verses in a chapter where Luke shows every sign of needing to compress his account violently) is of the otherwise undescribed but obviously important appearance to Peter.

This view was taken for granted by Origen (*Con. Cels.* ii. 62, 68, etc.), who, according to Sir Frederic Kenyon 'sometimes' uses the δ-text, and has been held since by Wellhausen and others. When Professor Kirsopp Lake revived it in your paper in 1905 (Vol. XVII. p. 191) he was not, in my opinion, adequately answered.

Even if the whole of Mr. Sedgwick's contention is not acceptable, that part of his suggestion which agrees with Blass strengthens to some extent the probability of the nominative instead of the accusative, with all that that implies; for if D is the result of Luke's own revision of his own book it must carry more weight than is generally allowed to it.

B. Kingston Soper.

Handsworth College, Birmingham.

Entre Nous.

A Great Churchman.

In this very large volume—*William Temple: Archbishop of Canterbury, His Life and Letters*, by the Very Rev. F. A. Iremonger, M.A., D.D. (Oxford University Press; 25s. net)—Dean Iremonger tells capably the story of a remarkable career. It has been an arduous task, even though obviously a labour of love. Everybody seems to have kept Temple's letters. His brother furnished seven hundred to the biographer. And research had to be made in many directions. There was hardly a public cause in which Temple was not immersed, and in all the great critical religious, or at least ecclesiastical, events he played a large and prominent part. Philosophy, theology, education, social economics were the main, but not the only, fields in which he displayed his gifts. He was in turn a schoolmaster, a parish priest, a bishop (Manchester), and an archbishop. It cannot be said that he was completely successful in all his undertakings. He could never be a failure at anything, but both as a headmaster and a parish minister his success was limited.

He began well as the son of a famous Primate, and his home life was in some ways ideal. He was trained to appreciate and admire great things. Browning was his favourite poet, Hamlet his favourite character in literature. He was devoted to music. Bach and Beethoven, I am glad to say, were the supreme composers to him. Bach, he thought, was in Heaven, Beethoven climbing the mount of Purgatory; which is very neatly put. He does not hesitate, at the age of sixteen, to direct his mother's musical taste. In regard to more mundane things, he played rugger at Rugby. He was very fat and it was said that when he leant on the scrum the forwards swept on triumphantly. He was always good-tempered. His ringing laugh was famous. This was not always appreciated. It is told (but not by Dr. Iremonger) that once he was going away from a meeting with Gore. Gore had a bad temper and had made an exhibition of it at the meeting. He was very much ashamed of himself and said to Temple that there was nothing so bad as a bad temper, and added, as he looked at Temple's smiling countenance, 'except a good temper!'

Temple was one of the rare beings who never had any doubts about the fundamentals in religion. He never had any doubt about the existence of God, and, if I am right in my recollection, he is quoted, in a former book by six of his friends, as saying he had never doubted the Divinity of Christ. He hesitated about the Virgin Birth and our Lord's resurrection body, but he found himself able to assert his belief in both, though he did not think either mattered vitally for Christian faith. There was something of the broad churchman in him (he was an intimate friend of Streeter and admired Rashdall highly), but his close association with Gore and Holland drew him to the centre. It would be for an expert to decide where he stood. He had a hospitable mind and made a place in it for both the broad and the high. This is especially seen in his attitude to sacramental doctrine. He seems to imply that, while the bread remains bread after consecration, still inert matter may be a vehicle of spiritual meaning and power.

Temple's theology, however, is not the most interesting or important subject in this book. Contemporary with his ministry there arose certain 'movements' into which he threw himself with fervour. There was the W.E.A. which was the means of transferring his interest from the academic to the practical. He was a Socialist and joined the Labour Party, but subsequently withdrew, why is not very clear. The W.E.A. was meant to bring culture into the industrial workers' lives. It was not always appreciated in these quarters. In a Bethnal Green School a boy of nine years handed to his teacher a piece of blue paper torn from a sugar bag on which was

scrawled : ' Don't teach my boy poitry he's going to be a GROCER.' But Temple's heart and mind were enlisted in a movement which has done great things for the workers.

The other cause in which Temple was deeply engaged was that of the union of the churches. It is embodied in Copec, in Life and Liberty, in Faith and Order, and in the British, and latterly the World Council of Churches. No one can refrain from sympathizing with the aim and the spirit of these various Councils. But it is questionable whether they have done much to promote union, and in particular it is questionable whether Temple did anything at all to that end. He is possessed by a sense of the evils of disunion and speaks so strongly about this that one naturally expects him to say : ' Nothing should stand in the way of union if Christians hold the central loyalty to our common Lord.' But he does not say that. He says : ' We cannot have intercommunion until full unity is reached.' What stands in the way is that the ministries of the Free Churches are ' irregular.' He virtually says what the Bishop of Chichester said recently in his book on Christian union : ' Union can only come by the giving and receiving of episcopacy.' Why then all the Conferences and talk when the attitude of one church is made so clear ? The plain man will say : If our separated churches are a scandal (which is by no means obvious) should not the one thing that makes us brethren, faith in Christ, be the one thing plainly necessary for bringing us together ? There seems to me to be no answer to that question but an affirmative.

We are grateful for this full record of one who was a humble Christian, who wore himself out in the service of his Master, who had a rich, honest and ' reconciling ' mind, who has stamped his influence on multitudes of receptive and earnest youth and has left behind him a spirit and a tradition that must have been embodied in many devoted lives. F. J. RAE.

Influence.

The Rev. C. J. Stephen, Vicar of Silvertown, tells a striking story of the influence of Archbishop Temple when he was Headmaster of Repton. Temple had been giving a series of lectures in connexion with the W.E.A. At the final lecture Temple said : ' The great tragedy is that men should " go out " not knowing these things.' ' His personality, his lectures and these words altered the whole course of my father's life. . . . His love of learning, started by Temple, bore fruit in his children, three boys. He led us to the way of good books, and the conversation in our working-class home was always of a very high order. As we grew older and started to work he encouraged us in the ways of reading. He was earning twenty-eight shillings a week when I was fourteen and started work in Burton-on-Trent as a joiner's apprentice. I attended Church and Sunday School and saved my money and am now a parson. My youngest brother was ordained at Lichfield three years ago and is now on the staff, teaching at Nottingham High School. My second brother is studying to be a handicraft instructor. I am convinced that the influence of Temple on my dear father changed not only the course of his life but of his three sons also.' [1]

A Singular Gift.

' Half-way through one of the missions he offered to lend me Croce's *Philosophy of History* which he said he had brought to read in the train and had finished. But it seemed impossible that he could have read a great book of some six hundred pages in the intervals of preaching the daily sermons in St. John's, speaking each day on the sands at one or more stands and interviewing a constant stream of visitors of all sorts. So as I had plenty of leisure I read the book and then said to him, " I do not believe it was translated from the Italian but from the German edition." He replied, " Yes, there is a bad example of that in the second chapter." I tried him with another criticism and he quoted in full the passage I had in mind from a later chapter. I then said, " But, good heavens, when you read a book do you learn it by heart ? " He laughed and said, " Oh, no, but I can generally remember the position on the page and can see it before me." ' [2]

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The Book List 1948.

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[1] F. A. Iremonger, *William Temple.*
[2] *Ib.*
[3] W. R. Inge, *The End of an Age.*

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